

# AMERICA

A CATHOLIC REVIEW OF THE WEEK

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AUGUST 22, 1936

## NEXT WEEK

BE GOOD SWEET MAID. That, of course, is an exhortation to all young ladies. "And let who will be clever" is open to question in these days when maids are highly educated and engaged in business and the professions. Some of the old proverbs that have suffered time-changes are examined by the author of *By Post to the Apostles* and *Letters to Saint Francis*, HELEN WALKER HOMAN.

GERARD B. DONNELLY takes up an interesting question raised by the *Christian Century*, that "estimable, undenominational journal." It concerns the Catholic Legion of Decency and the nature of a Protestant Legion if it were formed. See HOLLYWOOD VERSUS WITTENBERG.

LIFE MORE ABUNDANT for men was the purpose of the Saviour's advent among them. Too few people realize the preciousness of the supernatural order that is in them and about them. Simply and interestingly, this higher life of beauty and sublimity is delineated by RICHARD L. ROONEY.

FUTILE FREEDOM AND ALDOUS HUXLEY is a piercing yet sympathetic analysis of the present state of mind of England's brilliant but unpredictable young novelist. It presents the views of the international-minded JAIME CASTIELLO.

POETS HAVE THEIR PAGE AGAIN. Some Loy-  
alists: some Rebels. Make a choice between the following: Michael Earls, J. G. E. Hopkins, Norbert Engels, Frances Frieseke, J. H. McCabe, and LEONARD FEENEY.

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# COMMENT

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INDICATIONS that non-Catholic scholars are appreciating more keenly the value of truth and accuracy is given by the action of the Editor of *The Encyclopaedia Britannica*, Franklin H. Hooper. Last autumn, Mr. Hooper consulted with Mrs. Thomas A. McGoldrick, well-known for many reasons, but most especially because of her pioneer work in favor of better literature and better motion pictures, about the possibility of correcting whatsoever inaccuracies about Catholicism that might be found in the pages of *The Encyclopaedia Britannica*. Mrs. McGoldrick, then, in conjunction with Thomas F. Meehan, Editor of the United States Catholic Historical Society and one of the Editorial Staff of *The Catholic Encyclopedia*, took into their consultations the present Editor of AMERICA. As a result of several pleasant conversations, Mr. Hooper agreed that a start should be made by having the article on the Society of Jesus completely rewritten. It will be remembered that this particular article on the Jesuits was one of the most offensive pieces in *The Encyclopaedia Britannica*. With the cooperation of ten associates, each one a specialist in his department, the Editor of AMERICA prepared a new synopsis of the history of the Society of Jesus. This article has now been incorporated into the 1936 printing of the fourteenth edition, and copies are available in loose sheets. We mention the fact because we believe that too much praise cannot be given to Mr. Hooper for his very judicial and very fair effort to make Catholics the spokesmen in *The Encyclopaedia Britannica* on all Catholic matters. Such a policy greatly increases the value of the work. Though Catholics may still object to many articles in the *Encyclopaedia*, and always will so object, they do welcome Mr. Hooper's resolve to have Catholicism presented by Catholic writers.

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THERE is a beautifully rugged little lake in New York that flows into Lake Champlain. The Iroquois called it Andiatarocte which meant "there where the water is shut in." A Jesuit named Isaac Jogues, in 1646, was the first white man to gaze over its blue-dimpled waters. He gave the first white name to the lake and inscribed it upon the maps as Lac du Saint Sacrement. One hundred and ten years later, Sir William Johnson, a Commander of the British forces in northern New York, re-named the lake after the Hanoverian George II. A very enlightened group of moderns now advocate that the lake be named after the discoverer, St. Isaac Jogues. Elementary justice would lead one to suppose that all American-minded and history-respecting people would be eager to petition the legislature of the State of New York to forget the Georges who fought the first Americans, and to honor the Saint who was the first American pioneer. The

legislature and the Governor of New York have officially created a Commission to erect a statue to Isaac Jogues as the discoverer of the lake. But, to change the name of the lake, that cannot be. George B. Woodbury, President of the Lake George Association, declares: "I'll fight that move until hell freezes over and there isn't a sane person on the Lake who would not back me up. . . . I believe Father Jogues is one of the greatest martyrs in history, but changing the name of the lake is something else. We could not do enough to honor Jogues, whether we erect one statue or a dozen of them. But I'll fight every inch of the way a move to change the name of our internationally famous lake." Mr. Woodbury must have some reason for his violent outburst. What that may be we are curious to discover. If it be a question between the respective merits of Father Jogues and King George II, Mr. Woodbury would undoubtedly choose Jogues. If it be a question of paying an historical debt, or paying honor to one who deserves tribute, Mr. Woodbury would undoubtedly choose Isaac Jogues. If it be a question of private and sectarian prejudice, it might be that Mr. Woodbury would choose King George. We should humbly suggest that Mr. Woodbury change his sentence to read: "I'll fight that move until Lake George freezes over." With the cool autumn winds fanning his heated utterances, perhaps, by mid-winter, he may decide that the lake belongs to Jogues and not to George.

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GENERAL Francisco Franco seems to be emerging as the man of the hour in Spain's struggle against Communism. His recent statement to the press is the sanest analysis and the most hopeful that has yet come from either warring camp. It shows a clear insight into the causes of the trouble and a broad-minded approach to its solution. Recognizing the fact that the 1931 Constitution inevitably incited to class warfare and paved the way to extremes of radicalism, he plans in its place to give "all classes a chance to draft a liberal constitution, assuring justice for middle-class property owners as well as the working class." No fair-minded observer can find fault with his statement that the rising occurred "when it became self-evident that the Government was playing into the hands of the Communists and extreme Socialists and that there was no justice for others." In the event of victory it is the aim of the Insurgents to unite the warring classes by granting to the workers long-needed social reforms, to property owners assurance against unjust molestation, to the Church complete freedom of worship. Whether or not General Franco and his friends will ever have the opportunity to restore "peace, justice and democracy with favor



to no one class" depends, of course, primarily on the strength of his arms. Yet the calmness of this little document coming from a soldier in the stress of bitter warfare, its appeal to union rather than class passions, its sane realism offer the first gleam of hope that Spain may yet be able to solve her own internal problems and present once more to the world a united, peaceful country. Only on the lines laid down by General Franco can this be accomplished.

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ONE of the most beautiful scenes in the Gospel is that in which Our Lord is depicted going about among the sick, the lame, the halt and the blind who have been brought to Him curing them of their ills. That scene is to be reenacted at the end of this month in Milwaukee, Wis. Once again the Divine Physician will walk among His poor suffering members at Saint Sebastian Church. A solemn pontifical high Mass will be celebrated there by the Most Reverend Aloisius J. Muench, Bishop of Fargo, at which attendance will be restricted to the sick and those who attend them. Archbishop Stritch of Milwaukee will preach. With doctors and nurses at hand for any who may need aid, many ailing Catholics of the archdiocese who have been unable to be present in years can once more attend the Holy Sacrifice. It is believed that this service which completes a novena beginning August 18 is the first of its kind ever to be held in this country. It marks the tenth anniversary of the formation of the Apostolate of Suffering, founded a decade ago by Miss Clara Tiry, an invalid, with the aid of Bishop Muench. From tiny beginnings the Apostolate has grown under the inspiration of Miss Tiry and Bishop Muench's spiritual direction until today it numbers 5,000 members throughout the country. Milwaukee is pointing the way. Undoubtedly other groups will also make it possible for their sick to attend the sacramental death of Him to whose passion they have united their own sufferings.

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THE Supreme Sacred Congregation of the Holy Office by a decree, July 23, has condemned the French periodical, *Terre Nouvelle*, the organ of the Revolutionary Christians, and ordered its insertion in the *Index of Forbidden Books*. The decree announces that the decision followed a special session of the Cardinals and Counsellors of the Holy Office and was approved by His Holiness, the Pope. This periodical accused the Holy See last December of silence and prevarication with regard to the Ethiopian war. In June it presented an entirely false interpretation of the May 12 discourse of the Holy See on Communism. Its articles maintain: the necessity of purifying and reinvigorating Christianity by an infiltration of Communism; the Gospel must find its perfect evolution in Communism; Catholics, Protestants, free Christians all are invited to join this modern realization of all that is best and free from error in Christianity; the Catholic Church is considered the instrument of the wealthy and the prop of their social régime; Pius

XI has betrayed his pontifical trust; Catholics are asked to pray for the Church, to further the social revolution and the Russian ideal is constantly lauded. Have these misguided men under their pretext of religious zeal forgotten the words of Lenin: "Marxism is not simply materialism bound down to an A. B. C. It goes further. It says: we must fight against all religion. And our fight must not be confined to abstract concepts. It must be joined to and permeated by our class war"?

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EUROPE, America, North and South, and Canada were represented at the third International Congress of Secondary Education held this year at Luxemburg. The theme of this year's Congress was a highly important one, *The Religious Formation of University Students*. Distinguished educators took part in the sessions and discussions dealing with the subject. These international meetings of Catholics have more significance and importance today when social and class lines play an important part in fundamental problems. Catholics can bring an integrated program of doctrine and even practice to these discussions, which, while heartening to the individual Catholic, is besides an argument of vitality and strength to all non-Catholics whose prejudices do not obscure their vision. They are like the Church, in a more secondary way, an argument of the Divine presence and guidance.

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OWNED, written, edited, printed entirely by a Franciscan community is the story of the most widely circulated monthly in Poland. Of a recent issue 702,000 copies of the *Rycerz Niepokalanej* were distributed. In 1927 Father Maximilian with seventeen Franciscan brothers erected a shed which was to be the cradle of this vast monastery not far from Warsaw, and on a hand press brought out the first edition of his paper. Today 650 Franciscans man one of the most up-to-date printing establishments in Europe, equipped with all the latest machinery. Editors and scholars, trained in the best European universities, specialized craftsmen and mechanics, the humblest workers in kitchen and scullery, all wear the brown habit of the Franciscans, and all are dedicated to the service of God in the great apostolate of the press. No editor's name appears in the magazine. No writers' names top the articles. No advertisements are sought or accepted. In addition to the monthly, they publish an almanac with a circulation of more than 500,000, and have recently ventured into a daily, the *Maly Dziennik*, which has reached the 100,000 mark and is still soaring. It sells for less than one-fourth the price of the average Polish newspaper. Financially it is a losing proposition thus far, but it will not be when its circulation shall have reached 200,000, then 300,000—and the editors look forward confidently to the day. Father Maximilian, the father of the enterprise, has moved on to Japan, there to create a Japanese counterpart of the *Rycerz Niepokalanej* which now prints 65,000 copies a month.

# CALL NOT THESE MEN REBELS

Who fight against the usurping Junta

JOHN P. DELANEY, S.J.

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CALLING of names is not supposed to hurt so much as sticks and stones. But the old adage was written before the days of modern propaganda, which has nothing in its arsenal more subtle or more deadly than apparently innocent labeling. The forces of the Right in the present conflict in Spain are suffering from just such innocent propaganda at the present moment. They are the *Rebels*, and the Communist forces aligned against them are *Loyalists*. And why are they rebels? Because they are fighting for the overthrow of a "legitimately constituted Government." And do you wish proof that the Government is "legitimately constituted"? The rebels are fighting against it. Is not that enough?

They are worse than rebels. In days not so long ago there was a certain romantic connotation connected with the word rebel. Rebellions were the uprising of the oppressed against tyranny. They were struggles for freedom and democracy. And America, born in rebellion, took rebels to her heart, whether they were Irish rebels or Polish rebels or Cuban rebels or even the radical rebels of Garibaldi. But that touch of romance is denied to the forces of the Right in Spain today. They are fighting not the tyranny of monarchy but, what is far worse, the tyranny of Communism; and Communism throughout the world has seen to it that even the extremes of Communism must be inextricably linked with the magic word, democracy.

It makes no difference that the present Government is not legitimate nor democratic nor loyal. Propaganda and the constant repetition of names take care of such deficiencies. The present régime cannot any longer claim to be the United Front régime that was returned to power (how, is another story) in the February elections. Wittingly or unwittingly, by concerted design or before a show of force, the United Front régime slowly gave way to the forces of extreme Communism that were certainly not elected by the people, to forces of anarchy that want no government but only unbridled license to rob respectable citizens of hard-earned property, to forbid their fellow countrymen the most elementary rights to free speech and free worship, to shoot down mercilessly those who protest in legitimate assembly. It is a Government

that recognizes no rights of a majority of the people and imposes not even the simplest obligations on the minority to which it caters. It has no mandate from the people. It has in itself no semblance of democracy.

Nor is its loyalty to Spain greater than its love of democracy. There are, of course, in the ranks of the Leftists, hosts of workmen whose rights have been little respected in the past. Brooding on past wrongs they have given a ready ear to Communist agitators who offer them a paradise of lies in return for their support in overthrowing government and religion. We feel sorry for them for we know that, in the event of a Communist victory, their lot will be worse than ever it was, the lot of Russia's enslaved millions. In any event they, the poor, must suffer most from the ravages of civil war.

The leaders of the Communist régime have no loyalty to Spain. They offer allegiance only to a cause, the cause of Communism and Sovietism; and that cause calls for the destruction of government and God. In their insane hatred of religion, they have wantonly destroyed priceless relics of art, the property, not of priests, but of the people of Spain. They have halted the cause of education, driven it back a hundred years or more. They have disrupted Spain's hospital system and child-welfare work; for these were for great part in the hands of priests and nuns whom they have driven out or killed. In all this they have not even the excuse that it was done in the heat of battle. It was the vengeful aftermath of battle or sheer lust of riot where no battle threatened.

Miguel de Unamuno, Spanish philosopher and one of the outstanding figures of the revolt that overthrew the throne of Alfonso has summed up the situation well: "It is a question of saving Western civilization from Bolshevism."

Centuries ago the sweep of victorious Mohammedan armies was checked on the battlefields of Spain. Once again Spaniards in loyalty to Spain and Spanish tradition are giving their lives to save not only Spain but all civilization from the scourge of Communism. They, not the Government forces, are fighting the battle of world democracy.

Do not call them *Rebels*.



# CHARITARIANS CONFER IN SEATTLE

## New advances in social amelioration

WILLIAM P. O'CONNELL

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EMPHASIS was again given to the idea of universality inherent in Catholic charity at the twenty-second annual National Conference of Catholic Charities which met in Seattle during the first week of August.

True to Divine command, Catholic charity always has seen in every man a neighbor, and in every needy person Jesus Christ Himself. The Charity Conference's enlarged concept here was of tactics and field of operation, and of a widening basis for its program. It comprehends a reaching out to expanding fronts and newly forming frontiers in bringing relief to every need of body, mind and soul. It purposes a constructive analysis of public-welfare problems, looking beyond relief to a rebuilding of the spirit of our people and a reshaping of our social order on the Christian pattern presented in *Quadragesimo Anno*.

Determination to give leadership was a strong current in the Conference's thinking. It was expressed at the outset by the Most Reverend Gerald Shaughnessy, S.M., Bishop of Seattle, in his sermon at the Solemn Pontifical Mass, offered by the Most Reverend Edward D. Howard, Archbishop of Portland in Oregon, to invoke God's blessing as the Conference opened.

The first general session was held in the Seattle Civic Auditorium, and the presence of 10,000 Catholics and non-Catholics indicated the community's interest in the conclave and its topics. Governor Clarence D. Martin, of Washington, and Mayor John F. Dore, of Seattle, voiced a most cordial welcome on behalf of city and State, and Bishop Shaughnessy spoke the Church's welcome to its distinguished sons and daughters who had come from every section of the United States to contribute of their wisdom and to share in the Conference. Three Archbishops, thirteen Bishops, scores of Monsignori and hundreds of priests and Sisters and noted lay leaders were present.

The Most Reverend Charles Hubert LeBlond, Bishop of St. Joseph, Missouri, an active and noted leader for twenty-five years in the social welfare field and in the work of the Conference, and the Rev. John J. Butler, of St. Louis, president of the Conference and another widely respected and beloved worker in its service, were keynote speakers

at the opening session. "The future of private social work is to build anew the souls of men," said Bishop LeBlond. "Social work is a profession that aims at giving to every human being the opportunity to lead a normal life, to develop mentally, morally and physically."

Father Butler cited the change wrought in inter-relationships of the Federal Government, States and communities through passage of the Social Security Act. "The National Social Security Board will administer the various kinds of relief through properly constituted State agencies. In certain forms of relief the State governments must share financially. The State agencies will be required to submit their programs for approval of the Social Security Board. This means that every State in order to qualify under the Social Security Act must have State-wide programs for administration of funds it will receive from Washington as well as for its State and local funds. This is a great gain and we are all glad to have had a part in bringing it about." Father Butler warned the Conference that the Act involved great responsibilities on administrators. The States' traditions should be respected and their programs should not be required to fit into one rigid mould.

Private social work of the future will follow a different pattern than in the past twenty-five years. Child welfare will continue as the most absorbing interest of Catholic Charities, however. Efforts in the field will be extended, beyond the care of 45,000 in institutions and 15,000 in foster homes, to include the larger number of children needing special care and training in their own homes. The extension of public aid to dependent children under section 4 of the Social Security Act, makes it possible for children living with relatives in the second degree of kindred to receive public assistance. For decades we have struggled for the principle that children requiring public care be brought up in the religious faith of their parents and that they, therefore, should be placed in institutions of their own religious faith. The religious heritage of children placed in homes of relatives of diverse religious faith must be safeguarded, the Catholic Charity directors demanded.

Dr. Herbert E. Cory, of the University of Wash-

ington, declared before the National Conference of Catholic Charities panel-meeting on social and economic problems that distributivism is the only alternative to Fascism or Communism. The Church through the ages has been opposed to capitalism, he said. "The Catholic Church, understand, is against capitalism, not against capital," Dr. Cory declared. "Briefly outlined capitalism, today, means the concentration of large capital in the hands of a few. It also creates the proletariat—the dispossessed. The Church has always realized that it is in private property (capital) that man has realized his spiritual freedom and spiritual progress. . . . Distributivism is thoroughly Christian and thoroughly practical. If it cannot be put into practice we might just as well give up. It provides that everybody should have at least a modicum of private property. The better economic order is essentially a guild adapted to a machine and wage system plus some government and government control. By the guild is meant employers and employees reunited as in days of the old guilds."

The Rev. Bryan J. McEntegart, director of the Division of Child Care of the Archdiocese of New York, and an outstanding leader who delivered two papers before the Conference, hailed the Social Security Act as "an epoch-making law . . . with important changes probably to be made in the insurance provisions, particularly in the sections dealing with payroll taxes and with the accumulation of vast reserves."

"It is to the everlasting credit of America," he declared, "that during the last six years she has poured out billions of dollars in relief to save the spirit and homes of the unemployed. In the troubled political waters, between the rocks of individualism and Communism the course of Catholicism has long been charted. It steers clear of both extremes."

Youth activities is a field in which Catholic Charities proposes greatly to extend its program. For the first time, the Conference included a special section, with several sessions, on "Youth Activities."

The Most Reverend Bernard Sheil, D.D., Auxiliary Bishop of Chicago, delivered one of the most challenging papers of the meeting on the topic, *The Outlook of Youth Today*. His Excellency was introduced at the luncheon meeting by William J. Campbell, director of the National Youth Administration in Illinois, who has cooperated in the Chicago C.Y.O. movement, which, under Bishop Sheil's direction, has become the outstanding youth program in the country. It embraces 50,000 boys in leisure-time athletics, recreation and in vocational training.

"Poor youth!" His Excellency said. "They are children of muddled parents. Inheritors of a crazy-quilt civilization . . . in which they hear their elders attack religion, and see it indicated in the average attitude outside the Catholic Church and a few Protestants who have kept a memory of their fundamental Catholic teachings, that morals are not nearly so important as good manners, much less vital than a knowledge of shorthand or the

ability to tap dance. . . . Youth is much more eager to be saved than good churchmen are to save them. If they are bad, it is because they have been neglected. If they seem hopeless, it is because their elders have withheld hope."

Bishop Sheil said real love and understanding is the essential basis of a successful youth program. It should strive to draw temptation-surrounded, shy, under-privileged boys and girls into recreation and achievement programs centered in the parish. "I feel that boys and girls forced by negligent parents to spend a full course of studies in public schools are under-privileged; and hence our interest in them and our effort to work for them."

By "other lies of their elders in this upside-down world, youth has been taught that toil is demeaning," said Bishop Sheil. As a consequence there are unending lines of applicants for white-collared jobs. The Federal State Employment Service has applicants for eight million jobs; yet it cannot meet the demand for skilled workers. The Diocesan Directors of Charities also stressed the need for reshaping youth's values and for re-teaching the dignity of toil. Perhaps our whole system of vocational education must be reshaped, added Bishop Sheil. The Directors' statement urged a national land policy to develop opportunities for youths in rural communities. Cooperatives of all kinds are to be encouraged.

Discussions by the Committee on Health followed a paper by the Rev. Alphonse Schwitalla, S.J., of St. Louis University, nine-term president of the Catholic Hospital Association. He estimated the contribution of Catholic Hospitals to the people of the United States at \$30,000,000 annually. Two-thirds of the average hospital's income is received from patients; one-third comes from subsidies and free-will offerings. The average annual deficit of Catholic hospitals, over a five-year period, totaled \$3,000,000. Added to this is the contributed services of the Sisters. Figured at \$1,200 per year each, the value of the services given by Catholic Sisters in hospitals is \$27,000,000 annually.

Some type of group insurance that respects the rights of the patient and that will be acceptable to physician and hospital was suggested by several speakers as the answer to deficits facing a considerable percentage of hospitals.

Mobility was a definite impression one got from the Conference in Seattle. The determination to aid and to lead on wider fronts, suggests not only intense Catholic Action, but more than this, Catholic Action in motion. The forces of Catholic Charities are no longer to consider themselves garrisons, beleaguered by a hostile world. This thought was articulated by James Fitzgerald, Executive Secretary of Detroit Particular Council and professor of economics at the University of Detroit, who was elected President of the Conference to succeed Father Butler. Minorities in the world are hostile to the Church, but the majority of men outside her fold are merely bewildered. They will welcome the exposition of her principles and program, the only coherent and comprehensive program for the solution of the world's problems.



# AN OBVIOUS CHURCH YET STRANGELY NOT SEEN

The Shaws and Wellses are like the blind and deaf

JOHN A. TOOMEY, S.J.

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THERE was a story written some years ago concerning a man who had risen to distinction in his field by the simple process of using his eyes and ears and head. When his colleagues, wrestling with a problem, were laboriously concocting some grandiose schemes, he always popped up with a simple solution: one so simple the colleagues always marveled how they had missed it. They dubbed him Obvious Adams.

One of the reasons for the frightful irreligion in the world today is the fact that there are so few Obvious Adamases in it. People are not using their own eyes and ears and heads but are depending for their opinions on the learned professors and celebrated writers who in turn are not employing theirs. The story is told of an urban dweller who thought he was an atheist until one night he happened accidentally to turn his gaze upon the heavens. He had not taken a good look at the stars for years. There are famous men who are fashioning fantastic universes in their own heads and actually missing altogether the obvious universe in which they live.

Not so long ago a test for powers of observation was staged. Selected persons were escorted along three blocks in New York City and later questioned concerning what they had perceived. They had missed many things on their path and had seen other things that were not there.

Exalted statesmen, celebrated authors, learned professors, humbler scribes are all doing the same thing; walking through their "three blocks" of life, missing things that do exist, seeing things that do not. After the "war to end war" was over, the great leaders of mankind, assisted by fact-filled experts, gathered in Paris to establish universal peace. Affected by unrealities and blind to realities, they sired a treaty designed for war.

The far-famed financial moguls in the United States had not the slightest idea the economic crash was coming; and after it came they did not know what it was. "The industrial situation of the United States is absolutely sound and our credit situation is in no way critical. . . . The market values have a sound basis in the general prosperity of our country," one of the money wizards declared just a few days before the universal collapse, a

declaration that brings to mind the weather report: "Fair and Warmer" issued a few hours before two cyclones struck a mid-West city. One financial bigwig said: "The spring of 1930 marks the end of a period of grave concern. . . . American business is steadily coming back to a normal level of prosperity." The failure of the very leaders to perceive reality, caused Charles A. Beard to remark: "... the opinions and dicta of the business élite did not score for accuracy much above the level of astrology and soothsaying."

Previous to the recent Schmeling-Louis fight, practically every sports writer in the country ridiculed the chances of the German Uhlán. Facetious articles about the "condemned man" made everyone merry until the thunderous moment when *der* Max hung a bolt of lightning on the colored boy's chin and induced an unwanted siesta. The brown youth, it was clearly perceived, was not invincible and was not too adept at bombing. The truth is "the invincible Brown Bomber" never existed. He was created by sports writers. They forgot he was their brain-child; began to think he was real and soon had the whole United States thinking so too.

The learned professors in our great universities are doing exactly that; creating a lot of fantastic brain-children and palming them off on their unsuspecting students as realities. The professors' technique is a bit different from that of the sports writers. No professor will admit his hypothesis has ever been knocked out. If Louis had been a pet theory of some university professor instead of an apprentice bomber, the professor after denying the knockout would have turned on the crowd, discovered complexes, hormone trouble, hallucinations in the poor mob. The world-famed authors who mold public opinion are like the professors and scribes. They muff things that exist; get all excited about things that do not.

There is one thing they are missing, which omission will cause them greater chagrin than the defeat of Louis brought to the scribes. One can faintly imagine the stunned surprise of men like John Dewey, Bertrand Russell, G. B. Shaw, H. G. Wells and others when they learn for the first time—as they most certainly will learn and that before 2000 A.D.—that the Church they scoffed at during

life is the true Church; that right under their noses as they walked their "three blocks" through life it was plainly manifesting its Divinity. They will feel very much the way the financial wizards felt when the depression would not stop going on; very much like the scribes when the Brown Bomber thudded into the canvas.

Their books will sound, for the most part, like childish prattle to them and that will hurt. But what will bring the greatest mortification will be the thought: "The Thing was right under my nose. How did I ever miss it?"

And that is true. It is right under their noses. A Divine Church clearly revealing its Divinity every day all around them while they go their way composing facetious comments about her. A Divine Church, undisguised; flashing before their unseeing eyes. To them it is a Church Incognito.

It is indeed difficult to fathom how they miss seeing the many striking features about this Church which should arrest their attention and stimulate them to further investigation. The merest glance shows a Church altogether unique.

The spectacle of the ambassadors of the great nations assembled at the Vatican should make any one ponder. Most of the nations represented there have at one time or another exhausted themselves trying to destroy the Catholic Church. They have no particular love for her today. Nor do they fear her little regiment of Swiss Guards. And yet they dispatch their ambassadors to the Catholic Church and to no other church on earth. If one assigns as the reasons for this that the Catholic Church is the only religious body with an earth-encircling organization, the only one with an authoritative Head, the only one that is a world force: these answers only provoke still more puzzling questions. Why is the Catholic Church the only world Church? It cannot be on account of the men leading the Church, because they are just human beings the same as leaders in other bodies; moreover the personnel changes every generation. It cannot be because other ecclesiastical organizations have not striven to become world-wide, because they have. Why is the Catholic Church the only one with an authoritative Head? Men do not relish a Head endowed with supreme authority; and that fact will explain why no other religious body possesses such a Head, but it only makes more mysterious the fact that the Catholic Church has such a Head. Why is there only one Authority on earth able to obtain the most complete allegiance and the most impressive obedience from untold millions all over the world, and obtain it without police, armies, navies?

There are many other arresting features. Truth never changes. A Church that is from God and constantly assisted by God will never alter its doctrines. A man-made Church, on the other hand, from the very fact that it is man-made and man-controlled will be forced to temper its teachings to please the different generations. The Catholic Church is the only religious organization on earth which has never changed its doctrines; the only one which is teaching this present generation the

same eternal truths it taught their ancestors hundreds, thousands of years ago. It is the only Church which has refused to compromise on birth control. It is the only Church which has not quailed before the popular clamor for divorce. It is the only Church on earth which will not allow divorce.

The doctrines of the Catholic Church do not sound like doctrines made by men. Men could not get anybody to accept them. "This is My Body . . . You must confess your sins to a man . . . A man living in Rome cannot make a mistake when speaking as Head of the Church on Faith and Morals." The Catholic Church is the only Church in the world which despite roars of protest and ridicule is still proclaiming the existence of an eternal hell.

There are indeed striking phenomena to be witnessed in this unique Church. The spectacle of hundreds of thousands of healthy, normal young men and women, voluntarily leaving their dearest friends on earth to embrace lives of poverty, chastity and obedience would be an arresting sight even if it were occurring in every religious body in the world. But when the spectacle of men and women giving up riches, marriage and independence can be seen only in the Catholic Church and cannot be seen outside that Church, it causes even greater pause especially if one recalls that the One Who counselled poverty, chastity and obedience was none other than Jesus Christ.

An intense, uninterrupted, world-wide spiritual activity pulses through the Catholic Church which finds no counterpart elsewhere. As the sun journeys across the earth, it sees everywhere a glittering golden forest as the priests of the world lift up the chalices at Mass. From the churches and convents strung around the globe, there ascends ceaseless adoration every minute, every day, every year. Vast armies of priests and nuns move through the schools, through the hospitals, the institutions, the leper colonies, while the Faithful, countless as the leaves of the forest, pour out their hearts before the tabernacles of the world. There is nothing else even remotely approaching it anywhere.

One would think the eminent authors, the learned professors would sometimes glimpse these things; that puzzling questions would form in their minds. Why is there only one Church possessing world-wide unity; only one teaching the same unchanging doctrine everywhere and in every age; only one saying all other churches are false; only one inspiring men and women to follow the lofty counsels of Christ; only one fulfilling the Old Testament prophecy and offering up a "clean oblation from the rising of the sun to the going down thereof"; only one defying the caprices of men, refusing to compromise on birth control, divorce, the doctrine of hell; only one displaying intense, world-wide spiritual activity and ceaselessly inspiring tremendous Faith?

But the authors and professors go their way ridiculing the Church pretty much the way the sports writers poked fun at Schmeling. Some day they will have experimental knowledge of the way the scribes felt the morning after the Schmeling-Louis fight.



# RELIGION—DOES IT DISRUPT THE STATE?

## A college Don discovers an old fallacy

PAUL L. BLAKELY, S.J.

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MANY a good man has been carried away in debate by the exuberance of his easy verbosity and has awakened the next morning, not to find himself famous, but to wonder how on earth he came to make such a fool of himself. At this point, he forgot a perfectly splendid joke, most pat to the occasion, and at that an incautious admission caused the bottom to fall out of his argument. In the cold clear light of the morning after, the performance looks flat and futile. He realizes, as never before, that if speaking makes a ready man, it is apt to make one who is extremely inexact.

I am willing to accord the president of the University of Newark, Dr. Frank Kingdon, the plenary absolutions customarily needed on the morning after. Dr. Kingdon is a ready man, judging by the debates at the second annual Institute for Human Relations held in Colorado last week, and his readiness in speech may temper the criticism which he offered on religion as a social force. "As the social scientist presents the question of the influence of religion in community life," said Dr. Kingdon, as reported by the Associated Press, "he finds the greatest single divisive and disrupting force has been religion, or the so-called religions."

Analyzing the brief account supplied by the press, it seems probable that Dr. Kingdon did not speak his full mind, and that on reflection he would be willing to revise his criticism. His indictment of religion must be subjected to a process of distinctions and modifications before the grain of truth which it contains can be extracted. Incidentally, the charge is not precisely novel, since it was made in the days of the Roman Emperors, who felt that their rule was weakened by the influence of this new religion from the East. By the time that Julian the Apostate adopted it as an ancient equivalent of a campaign platform, it was fairly old, and it has been used unceasingly since that time, particularly by tyrants bent upon the establishment of a totalitarian state.

It will be admitted from the outset that much of what presents itself as religion is counterfeit. False prophets have arisen in every age, and will continue to plague us to the end. These men, seeking neither God nor the welfare of man, have assuredly exercised upon society a force that is

divisive and disrupting. Confined to them, Dr. Kingdon's indictment is sufficiently sustained.

But counterfeit money and adulterated foods do not show that we cannot have a safe medium of exchange, or food that is wholesome. On the contrary, by stamping some as bogus and harmful, we affirm the existence of the true and healthful. But Dr. Kingdon's condemnation is presented in language which allows the inference that, in his judgment, religion must always remain a source which supplies society with worthless money and poisonous food.

To argue the value of religion to the state at this late date is like carrying coals to Newcastle. Practical men, from the philosophers of pre-Christian days down to our own times, have agreed that religion is necessary to the well-being of society. A frequently quoted example in our own country is taken from Washington's *Farewell Address*, and other instances can be found in the public utterances of statesmen such as Jackson and Lincoln. "The mere politician," wrote Washington, with conscious or unconscious irony, "equally with the pious man ought to respect and cherish" religion and morality. But the indispensable value of religion to the state becomes clear when the notion of "religion" is carefully examined.

If, with St. Thomas, we consider religion as "the virtue which prompts man to render to God the worship and reverence that is His by right," or when we take the famous description of religion given by St. James in his Epistle, the indictment drawn by Dr. Kingdon is shown to be utterly groundless. True religion teaches man his duties to God, to his neighbor, to himself, and to the community. Hence wherever we find the practical observance of religion among a people, we also find peace, amity, and prosperity; in brief, a high degree of social order.

Even natural religion contributes greatly through its sanctions to the welfare of society. By natural religion is understood a subjection to God which is based upon the knowledge of God and of one's moral and religious duties which the mind can obtain by its unaided powers. Natural religion impels the individual to use language which presents the concept in his mind, and bans lying; it recog-

nizes the link between a man and his property, and forbids stealing; it teaches him so to use his powers that their proper ends will be secured, and stigmatizes secret sin and the so-called "birth-control" devices. The value to the state of this influence (and the catalogue is by no means complete) is inestimable, for in the instances cited natural religion provides a defense against a virus which corrupts society. Thus the use of contraceptives tends of its nature to destroy both marital society and the state. Lying and stealing are fruitful sources of discord and disorder in the family and in the community. Their use in the conduct of international relations brings war, and a crushing burden of taxation to prepare for war, to carry it on, and to repair in some degree its ravages.

But supernatural religion brings an even more powerful support to society. Religion in this full sense implies a supernatural end gratuitously bestowed upon man, with a special Divine revelation through which he can know this end and the Divinely appointed means for its attainment. In its light, man's duties to God, himself, his fellows, and the state, widen and at the same time become more easy of fulfillment. Hence religion in its highest form offers powerful motives for right conduct, capable, when acted upon, of transforming society.

The religious-minded citizen obeys the law, not as the order of man, but as God speaking His will through man, and enforcing His will through adequate sanctions. His duties in justice to his fellows are strengthened by a new force, and to justice are added the obligations which arise from charity, for he views these also as imposed by Divine authority. Religion teaches the citizen to use all proper natural motives, and to these it adds motives drawn from man's relations to Almighty God and from his obligations to God, to the end that, in the words of St. Paul, he may habitually fear God, honor the king, and love the brethren. Wherever the ideals proposed by religion can be approached, we have a state which operates effectively for the happiness and well-being of the community and of its every member.

It is probably true that no state so permeated with religion has ever existed, except for brief periods, and within exceedingly narrow lines. Divisive and disruptive forces have arisen in society in connection with religion, not because men have professed it, but because they have rejected it, or professing it, have not lived it, or because the state, going beyond its proper bounds, has attempted to control religion and the individual conscience. Religion has no quarrel with any form which the state may assume, provided always, as Leo XIII observes in the *Encyclical on the Christian Constitution of States*, it respects the rights of religion and the rights of the citizen.

The Pontiff returns to this topic in the *Encyclical on Human Liberty*. "Of the various forms of government, the Church does not reject any that are fitted to procure the welfare of the subject," he writes. "She wishes only, and this nature itself requires, that they should be constituted without involving wrong to any one, and especially without

violating the rights of the Church." The conflict between religion and the state is as baseless as the conflict between religion and science. When each remains within its proper bounds, there can be no conflict; but history will show that the most fertile source of discord is the ambition of politicians who seek to make religion the tool of the state.

To say that religion has not failed, but that men have failed to embrace religion and to live it, is no mere debater's retort. It is the sufficient answer to the taunt, as old as the early Roman persecutors, that religion causes discord and division in the state. Society is in evil plight today, divided into hostile camps with the poor arrayed against the rich, the employer against the wage-earner, with corruption abounding in public and in private life, but not because it has adhered to religion. Every one of these evils has sprung up and become strong precisely because men and the states which they have supported, or tolerated, have rejected the influence of true religion.

The state, then, has not grown weak because it has yielded to religion, or because of the existence among men of varying and sometimes hostile religious groups. Its debility is traceable to its adoption of the principle that government need be controlled by no law promulgated by religion. Since the revolt against the center of religious unity in the sixteenth century, the divorce of religion from life and from essential human activities has become the foundation of a world philosophy. In no field has this philosophy worked sadder havoc among men, or more disastrous results to the state, than in education.

Consider, in this respect, our own country. Theoretically for nearly a century, and practically for about half that time, our schools have been secularized. In complete reversal of the political philosophy of the Founding Fathers, we have decided that as the state can have no religion, the schools maintained by the state can have no religion, and by that decision we have insured a generation also without religion. Has that generation contributed to the state forces that are neither divisive, to quote Dr. Kingdon, nor disrupting? The answer can be found in the shocking growth within the last decade of crime, especially among the young, in the terrible truth that of all peoples we are the most criminal, in the fact, vouched for by the late Chief Justice Taft, that the administration of the criminal law, our one poor defense against the growth of crime, is shamefully weak and defective, and in some cases is itself an incitement to and a protection for crime.

The regimented agencies of corruption at work in private and in political life, manifesting themselves in divorce, childless homes, dishonest government, and crime of every description, show that the rejection of religion brings into the community the most malign divisive and disrupting forces. To check them we have tried everything that a secularistic philosophy can offer. We shall never check them until we get back to religion. For religion and morality, as Washington wrote, are the "firmest props of the duties of men and citizens."



# WITH SCRIP AND STAFF

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## NOT SINFUL, MERELY VULGAR

WHEN a dog called Idaho was solemnly tried in New York State before judge and jury for drowning a boy, it was the kind of thing to start our European brethren sounding the changes on American vulgarity. They manage to keep a tab on these things in a way that astonishes me.

Try as hard as I can, I somehow miss the latest in thousand-a-plate supper parties, million-dollar pent-houses, and other such trifles that our brethren across the water tuck into odd spaces of their otherwise charming periodicals. As for expecting them to pay attention to a distinction between Civilization (vulgar and preposterous), and Culture (fine and precious) native to the United States, such as Herbert Agar rejoices in, with appropriate capital C's, that is out of the question.

How fair is it, after all, to make comparison between nation and nation in the matter of vulgarity? How much is due to inclination, and how much to the opportunity to use something to be vulgar with?

Aldous Huxley, who is certainly a European, raised this question at a gathering not quite three years ago where the European spirit was being discussed. He found Europe growing unspeakably vulgar, and he was man enough not to blame it all upon the horrid Americans but to look into things a little more thoroughly, and ask how they got that way.

Mr. Huxley was deeply impressed by the aid afforded to vulgarity by the technical discoveries of the times. He drew an illustration from music which would now be worth while for Wilhelm Furtwangler to consider. This great orchestral conductor has just come out with a vigorous denunciation of jazz, as something that cannot be defined, that is incapable of further development, that has no roots in popular culture, and is merely the "enigma of a strange unintelligible confusion."

The great classicists whom Mr. Furtwangler so grandly interprets made the discoveries which made jazz possible. Beethoven, observed Mr. Huxley, liberated a whole world of artistic devices that lent themselves to the expression of human passion. As long as passions were noble, like the knock of destiny in the *Fifth Symphony* or the exultation of the *Eroica* or the *Ninth Symphony*, the marvelous new technique lifted souls up. But if passion was base, the new technique proclaimed it with trumpets where before it could but wheeze on an accordion.

How innocent, utterly childlike and guileless, says Huxley, is that little one-hundred-and-fifty-year old forefather of waltz songs: *Ach, du lieber*

*Augustin!* Yet between that and the telluric eruptions and caterwaulings of jazz dance music lies the genius that bore some of the noblest creations of all time.

Following Beethoven were the technical creations and liberations of all the great tone masters of the age: of Schubert, Schumann, Richard Wagner, Tchaikovsky, Rimsky-Korsakov, Debussy, down to our present time.

Wagner made it possible to express very doubtful emotions at interminable, hypnotizing, soul-shaking length. *Tristan und Isolde*, I cannot help thinking, was the ancestor for the ear of the motion-picture "close-up" for the eye.

In the field of science, it is the subtlest, most intellectually triumphant inventions that put the most powerful weapons into the hands of vulgarity, simply because they offer an infinite pyramiding of opportunities of display.

Now, with millions clamoring for bulk reading matter as an anodyne, not as a means of enlightenment or occasional recreation; with a radio system that must be supplied twenty hours out of every twenty-four with material capable of instantly pleasing the collective minds of continents; with the need of new pictures every week, new advertising displays every day, new news-stories every hour, and all the machinery ready to carry this display and as much as can conceivably be used, we are up against the main dilemma of our times.

The remedy for the world's vulgarity is not a return to simplicity. Most simple people will be as vulgar as sophisticated people if they are given the chance. Screen pictures of the "nineties" remind us that there are types of display, misuses of modern inventions that are already things of the past which we have outgrown. We shall outgrow other aberrations.

The remedy, in the Pilgrim's opinion, is in a resolute march forward to find ideas that are worth display, stories that are worthy of the type of elaborate artifice that is now lavished on dog trials and divorce-court proceedings, causes that are worthy of esplanades and courts of honor.

There were vulgarities in the Middle Ages, and smart Alects among the stone carvers and iron workers. Some of the robber knights put up stone monuments to their own conceit, and grasping merchants erected huge Gothic barns. The great cathedrals, such as those that the enlightened "Loyalists" of Spain now take delight in razing to the ground, would also have been vulgar things had it not been that the Faith was there to be expressed and the holy Liturgy to be housed. When Catholicism again grows wholly articulate, vulgarity can be handled as easily as organ grinders and auto horns.

THE PILGRIM.

## IS CRIME POPULAR?

PESSIMISTICALLY, perhaps, but frequently, we ask ourselves whether the majority of our people, especially in the great urban centers, are really opposed to crime. Certain types of crime are, of course, unpopular. The Federal Secret Service can always find ready cooperation, since one of its chief functions is the apprehension of counterfeiters, and no one cares to expose himself to the financial loss he would incur should he be innocently found with a piece of counterfeit money. Burglary too, and assaults upon the person are also unpopular, but chiefly with those who have suffered from them. When they become so common that the streets are unsafe at high noon, the people will generally request the police to take action. Perhaps other unpopular forms of crime can be alleged, kidnaping, for instance, but, in general, the American people look on law-breaking with apathy.

Last week, the Mayor of New York called together a group of citizens to aid him in suppressing crime. The Mayor is not given to novelties, and here he had many precedents, both in New York and throughout the country. At the same time, two special grand juries have been summoned to consider the evils which arise from "racketeering," which, in the present instance, seems to include a wide variety of extortion, practised upon manufacturers and shop-keepers. According to report, the racketeers, like the Mayor, are no lovers of novelty. They follow the ancient method of inviting the manufacturer or shop-keeper to join a protective association. If he agrees, and pays weekly dues, the front of his shop will not be blown out by dynamite, his goods will not be destroyed in his warehouse, or stolen. If he declines, he will lose his goods or his trade, and he may even lose his life.

What we in our simplicity fail to understand is why the Mayor has found it expedient to call a public conference, and why it has been necessary to summon two special grand juries. Have the police been withdrawn from New York, and sent upon a vacation? Has the district attorney with his numerous assistants been dismissed? Has the ordinary machinery for the detection and punishment of crime been dismantled?

None of these things has happened. Probably the authorities have seized upon a favorable opportunity to stir the public from its lethargy, and to remind the citizen that he, too, is a part of the machinery of justice. Evil doing is not punished in this country, except spasmodically after the commission of crimes of special horror, or when the public demands that all officials do their duty. When the pressure is released, crime again flourishes.

That is why we ask, pessimistically, perhaps, whether the majority of our people are really opposed to crime. Their opposition, if it exists, does not go so far as to maintain a continual pressure upon the officers of the law. They may oppose crime, but they are careless about the detection and punishment of criminals.

## ADIOS

YEARS ago a French politician boasted that he would erase the name of God from the minds of the French people. The "Red" Government in Spain, embarked upon the same vain purpose, has banned the use in public of the word *adios*. Like our "good-bye," *adios* means, "I commend you to God," and by a Government which has defied God it cannot be tolerated. It is a Christian prayer, and its place hereafter must be taken by *salud, camaradas*, a phrase borrowed from Moscow. The prohibition shows with striking clearness the atheistic spirit which controls the Government in Spain.

## THE CURB OF TH

REFERENCES to the Supreme Court and to the Constitution are frequent in these early days of the campaign, and quite commonly they are highly infelicitous. Particularly unhappy, it seems to us, are certain expressions employed by the President and his associates which apparently indicate that to the Administration the Court, if not the Constitution, is an implacable and irremovable lion in the path of social and economic progress. Writing to "Labor's Non-Partisan League," an association which is non-partisan in exactly the same sense that the Republican National Campaign Committee is non-partisan, the President seems to suggest that the soundness of a Supreme Court decision may be properly judged by the volume of popular applause which it evokes. Some of the Court's rulings, he thinks, seem to be "reactionary," or, at least, to favor practices which are of that nature. Granting that the charge is true, the remedy lies in amending the Constitution, not in criticizing the Court for ruling in accord with the Constitution as it is.

As old-fashioned Americans, we confess that this round of gibes at the Court and the Constitution is beginning to irk us. Our Constitution may not be the most perfect document that statesmen have ever created, but, as Dr. O'Keefe, professor of ethics and politics in University College, Dublin, writes in the current issue of *Studies*, "it has one sovereign virtue: it has worked." When we hear Rex Tugwell, high in the counsels of the Administration,



## GOOD BYE

MANY Americans seem to think that the law of cause and effect is suspended in this country. But allow Communism to gain a foothold, and sooner or later, government is replaced by tyranny. Under the law, Communism may be presented as a theory; as a practical philosophy it has no legal rights, since its aim is the overthrow of the Government by force. But with the Communist, the gap between theory and practice is exceedingly narrow. Unless the authorities, State and Federal, recognize this fact, and act on it, "good bye" may one day be a forbidden phrase here, as *adios* is in Spain.

## THE SUPREME COURT

complaining in *Our Economic Society and Its Problems* about "the unreasoning, almost hysterical, attachment of certain Americans to the Constitution," it seems to us that there is something awry, but with Dr. Tugwell, not with the Americans who are unduly attached to the Constitution. The country can put up with that hysteria better than it can tolerate a form of government created by men who after rejecting the primal concepts of the Christian revelation, go on logically to reject the principle that man can possess any natural rights. If we must choose between the two, we cast our vote with the hysterical Americans, and against the proponents of a form of political government in which there is no fundamental law to protect the rights of minorities, and to curb the insolence of temporarily triumphant majorities.

It will do no harm to remember that if the Constitution is a guide, it is also a curb. Every Constitution is a restraint upon government; otherwise it would be useless. In our Constitution the right to restrain government is most marked, for the Constitution is essentially an enumeration of limited grants to the Federal Government. The Constitution was intended to prevent the Federal Government from doing what it should not do, as well as to authorize it to act within the limits of the powers conferred upon it. We can change the Constitution, if we so desire. But we shall gain nothing but tyranny if we change its character as an instrument limiting, the powers of government.

## AN AMERICAN LABOR PARTY

EMERGING from his battle with President Green, of the American Federation of Labor, wreathed with the honors of war, John L. Lewis is hailed as a political star of the first magnitude. There was a time when the way to the White House was one of Mr. Green's favorite walks, and at its end the gracious doors were flung wide. Washington rumor now reports that Mr. Green has been observed of late, nervously twisting his hat in his hands at the outer gates, while his victorious rival stalks in for a private conference with Mr. Roosevelt.

That partisan politics played a determining part in the recent revolt against the Federation, is not clear. It is abundantly clear, however, that the politicians have fallen over one another in their eagerness to make capital out of the fracas. The canny Democrats appear to have won the race, and Mr. Lewis has issued panegyric after panegyric of Mr. Roosevelt. Mr. Green, although he has issued no statements of this tenor within the last few weeks, has withdrawn none of his earlier proclamations enshrining President Roosevelt as the emancipator of the wage-earner. It may be taken for granted, then, that in the present campaign the official support of the labor organizations will be thrown, as far as Messrs. Green and Lewis are influential, to the support of Mr. Roosevelt.

But by 1940, the stage may be set for another type of entertainment. Mr. Lewis is a clear-sighted planner who knows exactly what he wants, and how to get it. His oratorical ability is extraordinary, although in view of the sad fate which overtook Clay, Webster, and William J. Bryan, that talent is not always an asset to a political leader. The strength of Mr. Lewis lies in his clear thinking and in his tireless energy. He may be able to turn a deaf ear to the siren call of partisan politics, and decide that it is better to win victories for labor by holding the sword over the respective necks of the major political parties. By the end of the year, we shall probably know what he proposes to do. He has tasted victory, and he is courted by the leaders in all the political camps. Some of his ablest followers seem inclined to seize the occasion to lay the ground plan for a labor party, modelled on the lines of similar organizations in Great Britain, and in other European countries. Where Mr. Lewis's inclinations lie, no one knows.

Legally, of course, there is no reason why a labor party cannot be organized. All that the law requires is a specified number of qualified voters. But the point is not what the workers may do legally, but what they ought to do to better their conditions through political agencies. It must be conceded that labor has won little through the old parties. But will it win more through the establishment of another minority party?

In an address at Providence on August 8, Norman Thomas pointed out that Candidate Landon's record on labor is bad. But it is not so bad, he continued, as that of the Democratic Governors, Green, of Rhode Island, Futrell, of Arkansas, McNutt, of

Indiana, Ross, of Idaho, "or of the Democratic Governors of North Carolina, South Carolina, or Georgia, during the textile strike." President Roosevelt, he admits, cannot be held altogether responsible for these officials, "but as leader of his party, he did little or nothing to influence them." He might also have noted that during the NRA regime, the President not only did nothing to support Senator Wagner in his effort to "clarify" the meaning of Section 7a, which guaranteed collective bargaining, but on at least two occasions issued an executive order which sustained the principle of proportional representation and thus made collective bargaining practically impossible.

Mr. Thomas invites labor to reject Candidate Roosevelt along with Candidate Landon, and to work with the Socialist Party. What labor would secure from a Socialistic régime is nothing desirable, but Mr. Thomas is right, we think, in asserting that for the present, at least, labor must work through the existing political parties. Organized as an independent party labor would be only another minority group. While it has not won much in the past from the major parties, this failure has been due to poor leadership.

Labor's temptation to form an independent political party is most alluring, but we believe it would be a mistake to yield to it. The political goddess of the day is a Circe, and those who seek her undergo the traditional transformation.

## THE COUNTRY DOCTOR

COUNTRY folk are not exempt from the ills to which our nature is heir. Contrary to the poet's vision of clear skies, blooming fields, and a health-giving atmosphere, the country often harbors sources of disease from which the city is free. But when your urbanite feels the need of medical advice, he can easily secure it, if not from his private physician, at least from a clinic. His country cousin is not so blessed. There may be no physician or hospital within miles of his home.

Dr. J. H. J. Upham, president-elect of the American Medical Association, is trying to supply for this need through the formation of a "back to the farm movement" for young physicians. If we are not in error, the Rockefeller Foundation began a similar movement half-a-dozen years ago, but apparently without much success. Legally, the young doctor is free to hang out his shingle in any part of any State which has approved him by examination, but the purling brooks and the dewy dawns of the countryside do not attract him. What he wishes is a hospital and a laboratory, and he goes to the city to get them. In the city, he finds little to eat, for the field is overcrowded with doctors. If he is wise he will return to Pea Vine Center, where he can help his sick neighbors, and eat regularly.

A dozen years ago, the annual supply of young physicians seemed to be decreasing alarmingly. Today the problem is not lack of medical graduates, but their distribution. In hundreds of counties the death rate, especially among children, and among

adults as the result of injuries, is appallingly high, simply because proper medical attention cannot be secured. The idea of State-appointed and State-controlled physicians does not appeal to us, but we see no alternative unless the medical colleges and the national and local medical societies can devise, with the help of the local communities, a method of placing a physician wherever he is needed in the country districts. Perhaps the most practicable method of inducing the young physicians to stay away from the cities is to build more rural hospitals.

## SAMARITANS BY PROXY

THAT great apostle of charity and of social reform, Frederic Ozanam, did not rate highly the charity which drops a penny into the outstretched hand of the blind man, and passes on. He would not have thought better of the charity which writes a check for a thousand dollars, and then considers the case closed. Our Blessed Lord, he would observe, laid His hands upon the sick, and ministering to the needs of their bodies, also ministered to the greater needs of their souls.

That was what Ozanam wished the Brethren of St. Vincent de Paul to do. They were not to deal with the sick and the poor as abstract social problems, but were to visit them in their homes, and to minister to them personally. Ozanam had no use for that familiar figure in society, the Samaritan by proxy.

It is quite true that the Samaritan of whom Our Lord speaks in the Gospel for tomorrow reached into his purse, and paid the inn-keeper. But he thought of his purse only after he had stopped by the way to pour oil and wine into the wounds of the traveler whom the priest and the Levite had passed by. Moreover, after he had paid the score, he promised to come back to see the wounded man again. He used money only as a means to an end; his real gift was a tender, sacrificing personal care founded upon compassion and love.

When we plead for this personal interest in the needy, we do not argue that the open pocket-book is never needed. It is sorely needed; more needed today, perhaps, than it was at the beginning of this world-wide economic depression. What Our Lord would teach is a universal charity, embracing all men, whether friends, enemies, or simply strangers; a charity which engages all that we have, in temporal goods and in personal service. Our Lord praised the Samaritan as a good neighbor, but there is no neighborly feeling in those forms of relief which today make up our iced and statistical charity.

If we can be Samaritans with a purse open to the needs of the poor, well and good. But first let us be Samaritans, ready to throw off our coats to give first-aid treatment, Samaritans with hands that will give personal service, Samaritans with kindly understanding hearts. Neither here nor in the Kingdom of God is there place for Samaritans by proxy.



# CHRONICLE

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**DEMOCRATIC PROSPECTS.** Labor's Non-Partisan League which has made the re-election of President Roosevelt its chief objective held its first national conference in Washington. John L. Lewis, Chairman of the Committee for Industrial Organization, maintained that the troubles within the American Federation of Labor would have no repercussion on the campaign. Daniel J. Tobin, chief of the labor division of the Democratic National Committee, seconded this statement saying that ninety-five per cent of the labor vote would be behind the President. However, from an authoritative source close to a large number of labor leaders it was learned that votes would be lost to the Democratic candidate because the internal warfare of the Federation will be laid to the Administration's sympathy with the industrial-union adherents. Back from a conference with the President, James A. Farley, Democratic National Chairman, initiated on August 12 a series of conferences with party leaders in every state to learn the sentiments of the nation.

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**ANTI-ROOSEVELT DEMOCRATS.** Democrats opposed to the New Deal gathered on August 7 in Detroit to discuss their course in the campaign. Former Senator James A. Reed, sponsor of the Detroit conference, was unanimously chosen chairman of the temporary organization set up by the forty or more "Jeffersonian Democrats." The aim of the organization was to coordinate independent Democratic anti-New Deal movements and sentiment throughout the country. Their purpose in attempting to defeat President Roosevelt was not the formation of a new party but the re-possession of the old one. Alfred E. Smith did not attend. It was disclosed that the former Governor would also be absent as a delegate from the Democratic State Convention. This new "walk" was hailed by Landon leaders as an asset to Republican hopes in New York.

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**REPUBLICAN ACTIVITIES.** It was made known that President Roosevelt planned to invite Governor Landon to confer with him late this month or early in September on drought relief. The formal invitation, it was said, would go out when definite dates for a tour of the drought areas is set. It was also stated that Governor Landon would accept. John D. M. Hamilton praised the Republican candidate's spirit of cooperation. The Republican National Chairman speaking in San Francisco called James A. Farley "the blue-pencil man" and "official censor" of the New Deal. He cited several government reports which were suppressed because they "take issue with some New Deal policies." Governor Landon joined his family for a short vacation before starting for the East on August 20. Because of

public demand the Republican candidate planned to make as many rear-platform appearances and short speeches as possible on his campaigning tour.

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**NATIONAL UNION CONVENTION.** The Reverend Charles E. Coughlin stated to an audience in Syracuse, N. Y., August 9, that he would fight against endorsement "of any third party" by his National Union for Social Justice. Representative Lemke, Union Party candidate, who had been scheduled to speak was absent. No excuse was offered by the committee in charge of the meeting. Senator Rush D. Holt, Democrat, of West Virginia was announced as the keynote speaker of the first national convention of the National Union for Social Justice which opened Friday, August 14, in Cleveland. Prior to the opening of the convention Walt D. Davis, named by Father Coughlin as "grand marshal," said that Dr. F. E. Townsend and the Reverend Gerald L. K. Smith would not be permitted to address the meetings. When he heard this, Gilmour Young, national secretary of Dr. Townsend's Old Age Revolving Pensions, Ltd., threatened that the projected barnstorming of the country by the doctor and the two clergymen on behalf of the Union Party's candidate would not take place. Some 8,000 delegates and alternates assembled in Cleveland representing, it was alleged, 3,200,000 members of the National Union. Father Coughlin later said he would allow Dr. Townsend to speak but would be unable to tour the country with him.

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**MAJOR OFFENSIVES IN SPAIN.** The conflict in Spain assumed larger proportions. The drive on Madrid by northern forces under General Mola and General Franco's southern forces seemed at last under way. An earlier drive by General Mola alone was repulsed with heavy losses; and Insurgent forces concentrated on Irun and San Sebastian with the intention of clearing their rear of Government forces and gaining access to the sea. Tolosa, south of San Sebastian, was evacuated by Communists and welcomed Rightist victors. Both San Sebastian and Irun remained in Government control in spite of fierce fighting and heavy bombardment. Insurgents have not abandoned the attack. Bilbao, fifty miles west of San Sebastian, and Gijon, 190 miles west, sustained successfully Rightist bombing. While General Mola was thus hampered in the north, General Franco began his push on Madrid from the south and southwest. Communists unsuccessfully besieged Cordoba. General Franco occupied Merida, Montijo and probably Badajoz, southwest of Madrid and near the Portuguese border. Reinforced by planes said to have been supplied and to be manned by Italians and Germans, he effected a junction with

General Mola's troops sixty miles east of Badajoz and prepared a concerted attack on Madrid. Orders issued in Madrid for complete darkness and cessation of all traffic after ten p.m. appeared to confirm a report that Insurgent planes had already attempted to bomb the capital. In the far south Communist forces, operating from Malaga, attacked Algeciras and succeeded in holding up the transfer of Rightist troops from Morocco. Acquisition of many new planes by the Insurgents partly neutralized this success. Two Insurgent generals, Manuel Goded and Fernandez Burriel, were executed in Barcelona after court-martial proceedings. Stories of water and food shortage seeped in from both Right and Left strongholds, together with confirmation of earlier news of burned churches and slain priests and nuns. Only in Insurgent territory were churches operating as usual.

NEUTRALITY DELAYED. While Germany awaited Madrid's answer to her protest on the seizure of planes and the killing of several Germans, and England warned both sides against firing on British shipping, France named August 19 as the deadline for acceptance of her neutrality proposal. The *Osservatore Romano* complained about the unwillingness of the nations to pledge neutrality and the reported aid given to both sides by interested governments. Italy again raised the question of money gifts and volunteer recruiting. Germany expressed willingness to cooperate on condition that neutrality be "indivisible," including all countries, even Soviet Russia, and "totalitarian," including arms, men, money and materials. The United States announced its policy of absolute neutrality.

NEW NAZI ENVOY. To succeed the late Dr. Leopold von Hoesch, who died last April, Joachim von Ribbentrop, Chancellor Hitler's Special Ambassador at Large, was appointed German Ambassador to Great Britain. He will be under the jurisdiction of the Berlin Foreign Office, and have, at least ostensibly, no special status. German opinion was inflamed against the Communist Government in Spain by the reported executions of four Germans by Leftists and the shelling of a German vessel by a Red destroyer. A sharp protest with a demand for indemnities was dispatched from Berlin to the Madrid Government. Additional German warships were reported heading for Spanish waters. The murder of German nationals in Spain by Leftists was said to be responsible for the note of hesitancy in the Berlin Foreign Office's attitude to the French proposals which request the major Powers to agree to a policy of non-interference in the Spanish civil war. Suspicion of indirect aid to the Spanish Leftists by the Socialist Government of France and by the Red Régime in Moscow was another reason assigned for the German doubts of French sincerity. Mass was said in the Olympic Village in Berlin. The Nazi anti-Catholic persecution continued unabated. Evidences of the persecution are being hidden from the eyes of Olympic visitors. A Lithuanian newspaper man

submitted evidence to the Nazi authorities that Alfred Rosenberg, Nazi Cultural Dictator, and foremost foe of the Catholic Church was a non-German and of Jewish origin.

FRENCH FINANCES. The gold movement from France to the United States, which extended from the end of May to the end of June and brought nearly \$331,000,000 to New York, showed signs of a renewal last week. The franc fell below the export point after several weeks of fluctuation caused by the attempt of the Popular Front Government to re-establish national finances. The embarrassment caused the Government by the Spanish rebellion was also a contributory cause. On top of this the Treasury was forced to renew for three months the short term loan of \$200,000,000 made last Spring by London bankers. When it became known last week that the Treasury had been unable to reduce the loan, the franc dropped to its lowest point since mid-June, and \$1,500,000 in gold was immediately engaged for shipment to New York. Meanwhile the Chamber of Deputies voted debt relief for the remainder of the year in benefit of the small business men. A practical moratorium on rent payments and promissory notes was the effect of this measure, while a debt-suspension plan in aid of farmers was pending in the Parliament. Large corporations and banks, however, did not enjoy the benefits of the Chamber's bill. The Premier hoped to have a loan plan in operation by December to help small enterprises and individuals in the conduct of their business. Late last week, the French Chief of the General Staff visited Warsaw to consult with Polish officials about the defense of France and Poland in the case of possible aggression, and to instil new life into the military alliance between the two countries. It was said that Paris would grant a large loan to Warsaw to effect the better armament and military efficiency of the Polish troops.

FROM BEYOND THE RIO GRANDE. The Catholics of the Diocese of Saltillo, Mexico, collected a sum of money to be used in the aid of American flood victims. The money was sent to His Excellency, the Most Reverend Leopoldo Ruiz y Flores, exiled Apostolic Delegate to Mexico, who in turn sent it to Bishop Boyle of Pittsburgh. The latter praised the Catholic charity of those who sought to help others despite their own impoverishment and persecution. President Lázaro Cárdenas sought, on August 8, to avert a threatened strike of 70,000 men who announced their determination to desert 3,000 factories on August 15. Former General Nicolas Rodriguez, chief of the Gold Shirts, Mexican Fascist and anti-Semitic organization, was deported August 11 by airplane to El Paso, Texas. The deportation came as the culmination of a series of events which the Government said pointed to the fact that the Gold Shirts had been engaged in subversive and seditious propaganda. The General was bitter in his denunciation of the Government, stating that Bolshevism was rampant in Mexico.



# CORRESPONDENCE

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## THOSE CONVERTS

EDITOR: While I am properly flattered at the notice which Rt. Rev. Edward Hawks took of my article, I am utterly surprised and distressed at his interpretation. In my most obscure and simple life I noticed many converts doing things and I heard the stories which they freely told or wrote. I first marveled at the delightful ways of Providence in their behalf; then I marveled at the energy with which they entered the Catholic scene, this latter observation being by way of a stab of conscience for my own laziness.

To record these two observations I took my clumsy pen in hand and wrote what I believed to be a light, inoffensive, facetious article.

AMERICA has just forwarded me a letter from a woman in Chicago, in praise, but discovering a thought (quite different from Monsignor Hawks' discovery, however), but which I never entertained. And now Monsignor Hawks solemnly comments on ideas which I still fail to find, though as I re-read his words he still agrees with me as to the failure of many natural-born Catholics, though it had never occurred to me that genealogy had been the cause. I am quite sure that a re-reading of my article will convince Monsignor Hawks it was written in jest, with born-Catholics in mind; while the article carried no *conscious* message I now see that between the lines lurks the suggestion that Catholics might be more about their Father's business.

If any convert has found my article offensive in the slightest degree, I am very sorry, and I beg him to believe that he is reading into it something never intended by the writer. We may possess an enviable collection of great sinners, but I question if we can produce one member so insolent as even in thought to consider any convert a hustling "half-breed."

New York.

MARY E. McLAUGHLIN.

EDITOR: In your July 25 issue of AMERICA the article *Those Terrible Catholic Converts* from the pen of Mary E. McLaughlin was an offensive attack on all converts from a religious point of view, including myself. I am sorry it appeared in your very fine, religious and intelligent weekly, AMERICA. I see no reason for such an attack.

The author speaks of "Our Society of Old Catholics" and adds: "There is simply no entrance we can guard against these newcomers, who are intoxicated with the certitude and beauty of the Church." Yes, we are intoxicated with the new wine of our Eucharistic Christ, as Saints Peter and Paul were intoxicated after the descent of the Holy Spirit at Pentecost. Some of the old members have become lax Catholics and dumb spectators during

Holy Mass, mechanically fingering their rosaries instead of praying the Mass, in unison with the priest by reading their missals. Some of the greatest saints were converts, Saint Paul, Saint Thomas, Saint Augustine, Cardinal Newman, the late Mr. Chesterton, and also the famous C. C. Martindale, S.J., Vernon Johnson, and many more. If the author feels *de trop* in the presence of some of these enthusiastic converts, she must realize that the hand of God gave them His grace and benediction, and may she rejoice that the number to enter the new Jerusalem is ever multiplying, instead of wishing to find a forbidding door to shut them out.

St. Hubert's, N. Y. CAROLYN-THERESE KOBBE.

EDITOR: We can't just remember now what it was that caught us on this terrifying convert landslide, but of one thing we are positive—when next we find ourselves with a yen to start a study club to show others how much they should appreciate being Catholics, we will stifle the desire immediately; and we shall keep Miss McLaughlin's article close at hand to be a restraining influence, lest the presidency of a Catholic organization should tempt us beyond our strength.

For months we have been waiting, without really knowing it, for an article such as *Those Terrible Catholic Converts* to make us stop taking ourselves too seriously. Not for a long time have we laughed so much or enjoyed a piece of writing so thoroughly. We are converts; two of the more violent kind.

HELEN M. LEDYARD.

Los Angeles DOROTHY MACDOWELL SMITH.

EDITOR: A couple of Sundays ago I picked up a copy of AMERICA in the porch of the church and hurriedly read Mary E. McLaughlin's article dealing apprehensively with the rather too bountiful draught of fishes. This rapid perusal stirred my ire. Having read it a second and a third time at home, my ire turned to amusement for it dawned upon my dull mind, finally, that this good lady was having some fun with others than the converts. If this were not the fact, why should she speak of the "Church Dormant."

Now, no one willingly moves into a house that is falling down, but rather chooses an abode that has been well kept up. As a matter of fact, in no serious way could the Church of some years past be described as dormant, for had it been inactive, we, your converts, would not be on hand to trouble you now. The Church has been impressive in many ways, and has been made so by those born in it and faithful to it. Even though some of us may have found our way in very irregularly, we would have had to reconsider our conclusions if we had not discovered born-Catholics proving the faith by

their works. They kept up the house; we liked it and moved in and the house being large, we did not feel that we were embarrassing those already in possession.

I truly hope the convert element in the Church may grow rapidly.

Springfield, Mass. EDMUND BOOTH YOUNG.

## PRIESTS

EDITOR: Too frequently have we heard the politician cry: "Back to your altar, oh Catholic priest!" This challenge has so often gone unanswered, that now the Catholic layman and laywoman thoughtlessly join the chorus, affected, no doubt, by mob psychology.

But let it be noted the public-minded priest has not returned to either his pulpit or his altar—he has never deserted them, for where a Catholic priest is, there is his pulpit and his altar—no divorce for a priest once he is ordained a minister of Christ—"Thou art a priest forever, according to the order of Melchisedec."

A Catholic priest may build a church, school, college, orphan asylum; a priest may borrow hundreds of thousands of dollars to finance these projects, raise the money to pay back at a high rate of interest these loans, and frequently succeed after a lifetime of labor in wiping out these financial obligations; a priest may buy property to erect these projects, engage an architect to draw his plans and superintend his work, and make contracts with builders to complete such work. But when a priest asks a banker for a large loan, does the money lender exclaim:—"Oh, priest, back to your altar, back to your pulpit, back to the things of God, it is not for you to enter the field of finance"? Does the real-estate broker and the architect and the builder likewise cry:—"Oh, priest, back to your altar, back to your pulpit, back to the things of God, it is not for you to dabble in the field of real estate and building operations"?

When a Catholic priest raises his voice in protest on questions of national importance, questions affecting the lives, health, morals, and material prosperity of American citizens—to that priest seeking the solution of these vexing questions, guided by the teaching of Christ as interpreted for him by the Catholic Church, the politician exclaims: "Oh, priest, back to your altar, back to your pulpit, back to the things of God, politics is not your field!"

The pity of the whole matter is that too few priests, fortified by a broad and liberal education, enter into this crusade with pen and radio for social justice, for the forgotten man and woman in this land of liberty and equal opportunity. Must not the poor have the Gospel preached to them thereby releasing them from the bondage of ignorance, superstition, and economic slavery?

A Catholic priest is a man of education—he has spent four years in high school, four years at college, and from five to six years in an ecclesiastical seminary. Hence, he is prepared by his training to

take his place alongside of professional men, in law, medicine, and pedagogy.

Not many months ago, Pope Pius XI, speaking to a group of ecclesiastical students, admonished them to enter the field of politics, not local but national, when the common good demands. Both Leo XIII and Pius XI in their letters on the *Condition of the Working Classes* and on *Reconstruction of the Social Order* commanded Catholic priests to crusade for social justice.

If priests must stick to their altars, remain in their pulpits, let us be logical and say to the doctor in Congress: "Back to your operating table, your pills and your powders, oh, healer of human ills";—to the lawyer: "Back to your law books, your briefs, your courthouses, oh, pleader in human controversy"; to the teacher: "Back to your class room, politics is no field for doctors, lawyers, teachers."

Deny to the priest, the doctor, the lawyer, the teacher, the plumber, the carpenter, the builder, etc., the right to enter the political arena, and you must hand over to the man without a profession, business, or trade the "works" of politics—*What illogical reasoning!*

A new era has dawned. Radio has awakened the American mind to its constitutional rights, its responsibility for good government. Let the electorate realize that they must debate questions of national importance, eschewing personalities, of course, with American citizens, regardless of race, color, creed, business, or profession, mindful that officials are, after all, their elected representatives, their servants, not their overlords!

New York, N. Y. REV. JOHN J. A. MURPHY.

## IRISH HEARTS

EDITOR: When I read Father Lord's scholarly and facile article, *In Ireland It's Welcome Home*, in the July 25 number of AMERICA, my memory turned instinctively to my six months' stay (year 1930) in holy Ireland, that saintly, and noble land studded with God's emblems everywhere. He says: "To me, Ireland seemed uniquely a hope in this mad modern world,"—a setting for a poem.

I was simply delighted with the "boost" Father Lord gave Ireland. To many she remains in "the dark" and not "the ark." Ireland is going through a transition, but her people are still filled with deep faith and submission not found anywhere else in the world. They receive the Blessed Eucharist frequently. But above all they listen to the Divine Word with as much simplicity as the fishermen to whom Jesus spoke on the golden shores of Lake Tiberias.

God has let fall upon the Irish race rays of His mercy, and has given them the consolation of prayer and of faith, come what may. In other words, they always feel the need of God, and in reading Father Lord's article, one can read between the lines that he got a glimpse of Ireland's true interior and felt her heart beats.

Philadelphia, Pa. ANNA AIKEN MCGOLDRICK.



# LITERATURE AND ARTS

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## RECENT IRISH LITERATURE

KATHLEEN O'BRENNAN

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IN Edwardian days in England, and in the period known as the "naughty nineties," the English Theater was supplied with plays from Paris which became the vogue of the period. They gratified the licentious appetite and justified their popularity to the hypocritical nonconformist mind as typically French. Auguste Filon, the distinguished French critic, described these productions as wares manufactured in his country, and exported to the disadvantage of the French Theater and people.

One might almost apply this statement by Filon to the output of the literature, chiefly fiction, from Ireland since the post-war years. That many of our brilliant writers have succumbed to the demand of foreign readers for a class of literature which, while Irish in background and atmosphere, has broken away from all the traditional characteristics of the race, showing a scorn of moral standards and good taste, is regrettable. It is not astonishing that a reaction has come to stay this stream of fiction, unfortunately accepted as expressive of a nation which still guards jealously its ideals and its faith in the nobility of life. Few of the Irish authors so well known in the United States are widely read in Ireland. Some are excluded from the public libraries. This ban, which was often eagerly sought as a cachet to aid the sales abroad, no longer exists. A new generation of writers is arriving and seeking the verdict of the literary world at home as the genuine test of its genius.

The epidemic of the sex novel which swept England after the World War, when all restraint and decency was abandoned by writers, has abated. The surfeit of vulgarity and sordidness served to the public with such literature is having its natural sickening effect. So, too, has come a yearning of the heart and soul for beauty and spiritual values, with a desire for the simple things of life which alone bring peace and joy. The best critics in England have grown weary of the filth which piled their desks from the publishers and have suggested that such studies of life are psychological cases more fit for the laboratories than for the readers of the nation. Some of our Irish novelists have not been spared in this category.

For a time Ireland escaped the sex novel, as so many of our young men were fighting Ireland's battle at home and knew nothing of the life of the trenches. During this period the spiritual life of the country was the mainstay of the struggle for independence, and those who visited the country in these years described the people as almost in a state of ecstasy, so holy did they hold their cause of right and justice. But the debacle came with the Civil War. The worst passions were aroused as brother fought with brother, and friend with friend. The disciplined forces of the pre-Treaty years were uncontrolled and ran riot over the countryside, and disillusion and despair followed.

Our writers springing out of this scene probed to the depths the ugliness of Irish life, seeing as their model the English novel, with which they were competing, with its glorification of free love. They lost sight of the beauty of sacrifice, the tragedy of broken homes, the sorrows of Irish motherhood. They wrote from bitter hearts, shutting out all sunshine, and without a shred of humor, which latter gift has always been the safety valve of the Irish, maintaining the country's sense of balance during the fiercest years of the nation's struggle. It is indeed a notable fact that many of these clever authors amongst the Realists in recent Irish literature lack this essentially Irish quality. Liam O'Flaherty, who began his literary career with that delightful book of stories *Spring Sowing*, but soon left the heights for the morass, has not a shred of humor in all his work. Neither does Sean O'Faolain, another clever artist, possess the balancing lever of humor. Francis Hackett, who has just given us a novel which will scarcely enhance his reputation, is completely devoid of humor.

The outstanding Irish author among the moderns is Frank O'Connor. His work is racy, of the soil. He has preserved the Gaelic note which links him with the art of the country. Distinctively Irish in outlook, his vigorous pen-pictures of Irish life are sincerely drawn with no sentimental veneer, for he has lived through the troubled years and writes from the fullness of the life around him.

He understands that his people are very human, and because they are so they have the faults and foibles of other races. But while believing that Ireland deserves in no small degree its proud title of the Land of Saints and Scholars, he knows that plaster saints are also to be found there too, and in one of his best books, *Guests of the Nation*, he vividly shows where Ireland like the other nations of the world cannot escape the demoralization of warfare. His last book of short stories, gathered from contributions in various publications, has been hailed as a masterpiece at home and abroad. This book *Bones of Contention* contains as fine writing as Ireland has produced amongst the moderns writing in the English language.

Today Ireland is returning to her anchorage. The literature of the war years is now a passing phase. The bitterness and disillusion is swiftly disappearing, and the *Hidden Ireland*, of Daniel Corkery, emerging again from the mirage of malaise, and insanity. The new movement in the art world, is yet undefined but it possesses a virility and *gaieté de coeur* which is already creating a happy rivalry, and which our established Realistic writers cannot ignore.

The awards of the Academy of Letters have also shown that the finest work is not chosen indiscriminately. The first crowning of a work of literature took place last year when Lord Dunsany was awarded the prize for his beautiful book *The Curse of the Wise Woman*. This imaginative piece of literature is but the magnificent painting of an Irish bog. Dunsany has used his pen as an artist deftly, and all the color of the wild mountain side, its brown and gold tones, are exquisitely delineated. Every living thing on the lone land is portrayed by one who has lived intimately with nature.

This year, Joseph O'Neill wins the distinction of the Harmsworth Award. His book, *Wind from the North*, gives us a study of Norse Dublin, that old City which has survived so many foreign invasions, all of which have left their color on the country. Mr. O'Neill tells the story of a man in Dublin today who through a mishap finds himself wandering in the ancient City of Sitric the Dane. We are not brought through this realm but live with the Viking settlement and enter into the lives, the wars, the whole scene of Sitric's kingdom. It is a thrilling tale, which brings us to the climax with the Battle of Clontarf when Brian Boromhe in his struggle with the religion of the Pagan Norse against the native Irish is triumphant. *Wind from the North* was one of the best read books in Ireland. Although since writing this novel Mr. O'Neill has gained popularity with *Land Under England* and *Day of Wrath*, his study of Norse Dublin was regarded as the best Irish novel and consequently made a more Irish appeal.

Among the younger authors who have given first novels of promise, Francis MacManus, with *Stand and Give Challenge* has aroused most interest. This young writer, twenty years of age, ranks with the group of literary graduates of the National University who are the hope of the new school. His vivid historical novel in which is a study of the hedge

schoolmaster, a fine classical scholar, wandering through the poverty and famine stricken land in the early eighteenth century, trying to impart knowledge surreptitiously to the people denied learning under the penal laws, is a book which will appeal to a wide circle of readers. His second novel, *Vanishing Spring*, was not so brilliant. However, he is still one of the younger hopeful aspirants to fame.

In Dr. Robert Collis, a medical doctor of Dublin who has written an autobiography which will interest both Irish and American readers, *The International Rugby Player*, is found some sturdy descriptions of the playfields of England, Ireland and America. He won his Blue in Cambridge and spent some years at Yale. A point of interest which Bob Collis makes of importance is the return to Ireland. He is rather scathing in his criticism of the English Public School, where he was educated, and returns to Ireland to make his home, for the reason that so many others understand, just because the country so despised by many authors in the recent fiction which I have tried to explain, is to him as a spiritual home. In his *The Silver Fleece*, Dr. Collis gives a study of Dr. Buchman, the leader of the Oxford Movement which captured him at first, but in which he soon discovered the fallacies. His clean outlook is typical of the healthy attitude of the nation.

If Irish fiction is true to Irish life, then we accept all types. The mind of the writer breathes through all he writes, and one cannot claim for many of our clever artists that they have had a clear perspective when they were merely producing a piece of work which emanated from a personal resentment or distorted imagination. In the newer groups, the vision has been clarified and the attitudes toward Irish life has become healthier and saner.

ALWAYS one of the most interesting publications of the year, this year's *Capuchin Annual* (under the able editorship of Father Senan, O. M. Cap., of Dublin) is to offer a symposium on art studied in the light of the principles of Scholastic Philosophy. A long article written by Roibeárd ó Faracháin, the young Irish poet, and called *God and Man and Making* will be the feature of this symposium, and comments will be made on it by eleven different authors from England, Ireland and America, all of whom will be permitted to read this thesis in the printer's proof. Thus, tastes of many sorts will be brought together in an effort to clarify a central position on the subject of art and to state clearly the Catholic's concept of what true beauty is. Outside the Church beauty has been reduced to a shambles by the cults of sentimentalism and individualism. The Church has in our day the glorious privilege of rescuing it from complete decay. Notable books on the subject have already been written by Catholics: Maritain, Gill, Gilby and others. It will be interesting to see what a young Irish philosopher has to say in this matter, especially in the face of criticism and discussion. For the Celt is usually more intuitive than discursive.



# BOOKS

## THINGS TO COME

THE FUTURE OF MARRIAGE IN WESTERN CIVILIZATION.  
By Edward Westermarck. The Macmillan Company.  
\$2.50

THE dedication of this book to Dr. Havelock Ellis renders unnecessary a table of contents. Moreover, in spite of all its scholarly apparatus of quotations and foot notes and critical comments on opposing views, it is merely another materialistic hodge-podge of all that so-called free-thinkers have ever urged against marriage and the moral code. The very apparatus of scholarship causes a smile when one finds among the most frequently quoted authorities the same Dr. Ellis, Bertrand Russell, and Judge Lindsey of companionate-marriage fame. The smile evolves into a hearty laugh when the reader comes upon H. C. Lea as the only authority for the statement that among the clergy concubinage prevailed universally. The unreliability of Lea no longer even irritates. A peculiar feature of the scholarship of the book is that Catholic authorities, Church councils, and the like are usually quoted not directly but obliquely—from men whose views parallel the author's.

Only such slipshod methods could account for the opinions that the Church looked with suspicion even on the life-long union of one man and one woman, that the New Testament does not expressly forbid polygamy except in the case of a Bishop or a deacon, that Christ himself admitted adultery as ground for perfect divorce, that the Church in special cases relaxed her law of monogamy because "Divine law can do nothing against kings," that the legal process whereby the Church declares a marriage invalid from the beginning led to the possibility of dissolving marriage indissoluble in theory (presumably for pecuniary or political considerations). The implication behind the statement that Christ admitted eunuchs to the Kingdom of Heaven is too vicious for comment.

The author's whole approach is vitiated by two false assumptions. The first is the assumption that man and apes have evolved from a common type, "as most authorities maintain." Naturally, then, it is necessary to evolve a definition of marriage that will fit a relationship among many species of animals as well as in mankind. But, even with this assumption, is not evolution supposed to imply a gradual approach to perfection? To a logical evolutionist the development of the sanctity of marriage and the whole moral code as it applies to sex relationship should stand forth as a hard-won ascent from bestiality and barbarism to civilized ideas, and the present revolution which would turn to the mating of apes as a norm for human beings should be fought with all the vigor of evolutionary dogmatism.

The second false assumption is that public or moral resentment or disapproval is at the bottom of the rules of custom and of all duties and rights. This is not a new theory. It means that murder and rape and perjury are wrong merely because a sufficient number of people think them wrong, and they would become as noble as faithful love and honesty and heroic self-sacrifice just as soon as people would consider them so. It never occurs to the proponents of this theory to ask why all peoples, barbarous and civilized, without any conspiracy of ideas, should always have considered certain acts wrong and certain acts right. Behold the evolution or devolution of morals! Many men do not wish to consider marital infidelity, promiscuous mating, rape, incest, homosexuality, or bestiality wrong. Presto, they are no longer wrong!

One cannot feel grateful to the author for his triumphant conclusion that marriage will endure. Not, of course, monogamous marriage. Not marriage without still freer access to the divorce court. He tells us that there should be some legal provision for—or at least a general toleration of—trial marriages and plenty of premarital experience and infidelity during marriage. But the great stumbling block in the way of this liberal concept of marriage seems to be the terrible, the vicious, the inhuman vice of jealousy. The author devotes several pages to an excoriation of this degrading vice; and there is hope that a moral crusade against it by such custodians of morals as Ellis and Russell may eventually stamp it out or shame it out of those unenlightened people who still respect fidelity. But marriage will endure, in the author's scientific conclusion, perhaps.

I should like to suggest one addition to the author's thoroughness. In considering marital unhappiness he neglected to mention the most pernicious cause of that unhappiness—the dissemination of views such as he espouses.

JOHN DELANEY, S.J.

## POMP AND CIRCUMSTANCE

THE RENAISSANCE. By F. Funck-Brentano. The Macmillan Company. \$2.50

SKETCHING rather than closely examining the Renaissance, the author presents the swirling pageant that was Europe during 300 years. To a certain extent he makes it a French pageant against an Italian background.

Out of the healthy Gothic night that heard the people's spontaneous *chansons* and saw the unspoiled beauty of Notre Dame, that sheltered, too, an untroubled society of families and guilds, there rose, the author says, a yellow dawn—yellow with gold fresh-dug in America or India, yellow, too, from the antique manuscripts and the feverishly excavated monuments of pagan Rome. Not the commonalty hailed this ominous dawn, but their betters in counting-houses and palaces, in schools, and most deplorable of all, in presbyteries. Shortly to jaundiced eyes all along the top level of society, Christian saints appeared as heroes of Olympus, while in turn the figures of antiquity shone with pale haloes as saints. The devotions of the lower populace to real saints and to the Virgin looked grotesque.

Morning's full flush after such a dawn, as the author paints it, came blood red. In the new learning, he shows, lay no power to cure hearts encrusted with luxuriousness and coarsened to violence in its pursuit. He introduces us to quieter scenes among the Humanists, sketching their lives as worshipers of a pagan wisdom. Erasmus, the high priest of Humanism, is drawn to life—his learning and greed, his refinement, his egotism. Too much is undoubtedly made of Erasmian tolerance. In that period of strife over religion the real true tolerance was found in Thomas More.

More refreshing is the chapter on the architecture and sculpture of France. Here is enthusiasm for the old Gothic art, for its natural ways and aims, together with regret that all went down under a flood of Italian imitation.

A procession of Renaissance popes (with the fierce shouting Savonarola off to one side) carries us on to the climax in the Reformation. The time's familiar features of simony, nepotism, and corruption are shown, but not exaggerated too much. Larger space is given to the strivings to extend the temporal power and to Papal

preoccupation with mundane arts and interests. Alexander VI fares better here than has always been his fortune; Julius II, who bears the brunt of a sharp attack as a chief cause of the Reformation, rather less.

Of the closing chapters one is devoted to the Concordat abolishing the Pragmatic Sanction of 1438. In it old-fashioned Gallicanism looms unpleasantly large, though the fatal harm arising from the Concordat is judged correctly.

In an extremely brief treatment of the Reformation the theory is advanced that its immediate causes were economic, not dogmatic, not political. In passing, the author betrays an ignorance of the nature of dogma, just as elsewhere his anti-clericalism crops up. The doctrine of the Real Presence is not an ecclesiastical theory but the revealed Word of God; to require scientific proof for it is an impertinence. And as regards science, the official teaching Church of all ages is not invariably ignorant and bigoted. Moreover, it is silly to say that consequent to the teachings of Copernicus on the solar system: "God no longer looked down, stern but benevolent, to survey the deeds, words, and thoughts of men." It is almost perverse to suggest that the Catholic Church today holds the teachings of Copernicus as heretical. Secular historians may object to the portrait of Christopher Columbus as greedy, ignorant, and inhumanly cruel.

THOMAS J. STOKES, S.J.

## CRUSHING THE HIGHER CRITICS

THE AUTHORSHIP OF ST. JOHN'S GOSPEL. By John Donovan, S.J. London: Burns, Oates & Washbourne. 10/6

IT is known that most non-Catholic writers deny that Saint John wrote the Fourth Gospel. This book explains and refutes the reasons for their extraordinary refusal to recognize clear and cogent arguments for the traditional view of the Church.

The repeated impression gained by the reader will be that Father Donovan has smashed the self-styled higher critics. And with what patience has he followed all their tergiversations! Not one destructive argument of theirs, decked out with its false panoply of erudition, has been omitted. The author strips off the meretricious ornamentation quite calmly and leaves us a specter which is piteously naked.

The author is a recognized Greek scholar. Modestly he cites his own studies and writings on Greek to sustain his assertions. When the critics place themselves in his hands by their naive and ignorant strictures on and inferences from the Greek texts of the early testimonies, one knows that they are pigmies in the grip of a giant. Again and again his knowledge of Greek exhibits how often the apparently erudite are in reality sciolists.

Moreover, he finds the critics full of bad logic. At times he unmasks their puerile inferences with a pleasant irony and taps fatally at the underpinnings of their wholesale imaginative reconstructions of early history. Whole library shelves have been littered in the last hundred years with shaky hypotheses, and in the last excellent article of the book the author explains why the false presuppositions of the Rationalists were bound to land them in contradictions. For they begin with a pious profession of honest history, and because of their foregone conclusion that John the Apostle did not write a Gospel, they end by betraying every principle of sober historical procedure.

The completeness, patience, and readability of this book leave nothing to be desired. I hope that it will be read very widely in Catholic circles. And I add a prayer that every non-Catholic writer and Biblical professor will take this work and, perhaps for the first time, read slowly and honestly this thorough-going piece of Catholic apologetic and history on the Johannine question. They will find that the argument is entirely scientific and made without any appeal to dogmatic positions.

A second edition, I hope, will have an index added and also an appendix by the editor on the recently found Rylands papyrus. This contains four verses of the Passion narrative of Saint John. Scholars versed in paleographical lore have dated this fragment somewhere about the middle of the second century. Since the papyrus belongs to Egypt it is a significant illustration of the diffusion of the Fourth Gospel only some fifty years after its composition. The papyrus, therefore, takes rank with the other testimonies for the Johannine Gospel in the middle of the second century. In the question of composition and authenticity it is obvious that this period is all-important; for the Gospel was written in the last decade of the first century. WILLIAM J. MCGARRY, S.J.

## BOOKS IN BRIEF REVIEW

THE BIG MONEY. By John Dos Passos. Harcourt, Brace and Company. \$2.50

CONTINUING the work begun in *The Forty-second Parallel* and carried on in *Nineteen-nineteen* John Dos Passos in his present offering gives a graphic view of certain cross-sections of American life of the decade that preceded the depression. Writing with a vividness and a wealth of detail that is almost as visual as a tabloid, he tells the stories of four imaginary Americans. Interspersed throughout are Newsreels (a flash-back device with which he tries to recapture the atmosphere of the period of which he writes) and Camera Eyes, which in style and content are too close to Gertrude Stein to be enjoyable. To these he adds sketches (somewhat like Profiles in *The New Yorker*) in which he narrates the life stories of nine Americans typical of those who were in or pursuing the big money.

All these elements are thrown together in such a kaleidoscopic sort of way that the reader is a bit dizzy until he becomes used to the jumble. The author has an annoying way of running words together at times in such a way as to give the reader the feeling that he is skidding on a mental banana peel. The four imaginary characters remind one of *Main Street* done against a vaster canvas. They are mean and sordid and almost human, typical of many Americans with whom you rub elbows on the street or in the subway or in the cocktail lounges. There are passages in the book which are definitely miasmal. There must be some decent people somewhere but evidently the author has not had the good fortune to meet them.

THIS WAY TO THE BIG SHOW. By Dexter W. Fellows and Andrew A. Freeman. The Macmillan Company. \$3.50

WHEN asked by Joseph H. Choate, then American Ambassador to the Court of Saint James's: "Where is your home in the States?" Dexter Fellows confessed: "For the first and only time—and may I be forgiven for it—I was ashamed to say Fitchburg, and told him Boston." This open confession and plea for forgiveness doubly endears this master of superlatives to his innumerable admirers. And his admirers are as multitudinous as are the patrons of the Greatest Show on Earth.

Dexter Fellows is the press agent for that show. His trumpeting of the approach of the circus is heard with a joy and delight that is surpassed only by the actual enjoyment of the three-ringed performance itself. The placing of the midget upon the knee of the Magnificent Morgan at a moment when the dignified money king was solemnly testifying before the august Senate Banking Committee, though emphatically repudiated by Mr. Fellows as his action, was a feat worthy of his flair for publicity. While accepting his repudiation, the public fondly and lovingly lingers over the thought that it is only his innate modesty that dictates his denial. The stunt was eminently worthy of the great man's intelligence!



# THEATER

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GENTLE reader, this is another outburst on the subject of stage diction—good and bad. There will always be outbursts on this subject from me, as long as this feeble hand can hold a pen, and as long as the ladies and gentlemen of our stage, consummate artists though so many of them are, continue their present efforts to whisper the lines of the plays to one another and keep their secrets from audiences. Like our president, I am “enlisted for the duration of this war.” Being a born optimist I imagine in high-hearted moments, that the day may come when our players, now the best in the world, will realize the importance and the humanity of letting audiences know what plays are about.

Several things have cheered me this season. The first and greatest thrill I had from good diction, and few things give me a greater thrill than perfect diction borne on the notes of a beautiful voice, was the superb delivery by Arthur Byron of the great speech of the Inquisitor in *Saint Joan*. Nothing more exquisite than this delivery has been heard on our stage for years. It was at once a lesson and a delight to every spectator, whether he fully realized it or not. If I were a millionaire, and I'd have to be one to make this dream come true, I would engage Mr. Byron to give free lessons in diction to every actor and actress willing to receive them, and I'd have him recite the Inquisitor's lines during every lesson.

I would go even further than this. I would also engage Otis Skinner and Laura Hope Crews to conduct classes in the stadium or some other large gathering-point where the general public could also listen and learn. Talk about musical instruments! What more beautiful instrument is there than a beautiful human voice? Give it lovely words and the ability to produce them with perfect diction, and where is there an instrument that can play on the heart as the human voice can do? I ask you, but I do not “pause for a reply.” There are millions among us who have never suspected this great truth, and hundreds of these, alas, are on our stage.

Harry Irving has some conception of it. His delivery of the lines of Thomas a Becket's sermon in *Murder in the Cathedral*, though it was a far cry from Arthur Byron's performance, was a deeply moving piece of work and a log on the fire of my optimism. For the best reading of a single line in a play I give the palm to Katherine Cornell for her restrained yet deeply poignant reading of the last line of *Saint Joan*. “How long will it be till this world is fit for its saints? How long?” Whoever can answer that question should then take up an equally interesting one. How soon, O Art, will our players realize that clear and beautiful diction, as well as good acting, must enter into their work?

Miss Cornell is one of the artists whose stage diction is usually a comfort to me. Indeed, the diction throughout *Saint Joan* was good, except that of Maurice Evans, who played the role of Charles the Seventh. His acting was fine, but though he will never admit this or even suspect it, much of its effect was lost by his unintelligible mouthing of lines.

While I am discussing good work, however, I must not forget the diction of a young Chinese woman in *Lady Precious Stream*, Miss Mai-Mai See. She was said to be the daughter of the present Chinese Ambassador to this country, and her task was to appear between acts and clear up bits of action and dialogue in the Chinese play that might puzzle American audiences. Her English was perfect and her diction beautiful. I would, I suddenly realize in recalling it, add her to my list of Arthur Byron, Otis Skinner and Laura Hope Crews as instructors in diction of our American players. That is an interesting situation, if one stops to think of it. A Chinese girl among us speaks our tongue so perfectly and with

such fine voice-placing and carrying power that any authority on diction would hold her qualified to teach the vast majority of Americans their own language.

The worst stage diction of the season, as I have already firmly announced, was that of Ina Claire and most of her associates in *End of Summer*. It was so bad on the opening night that the audience spent the intervals between acts in guessing contests as to what the play was about. Miss Claire's diction is always bad, choked and far too rapid to be clearly heard back of the first half dozen rows. Sitting in the fifth row I heard about half she said. I am told that her diction improved after the first night. If it changed at all it must have done so. It could not have grown worse.

There was almost equally bad diction in *The Night of January Sixteenth*. Two clever young actresses who would go far on the stage if they could learn to speak, swallowed at least sixty per cent of their really clever lines, to the anguish of audiences that pathetically wanted to enjoy the really interesting play.

Helen Hayes' diction is always pretty good, though in the final scenes of *Victoria Regina* it is somewhat blurred by the sections of apple she is said to carry in her cheeks as part of the Victoria make-up. The origin of those apple sections, by the way, is rather interesting. Miss Hayes takes the details of her art very seriously, as every real artiste must do. She was especially anxious to present in the final scenes of *Victoria Regina* a queen the audiences would recognize. She wanted Victoria's plump and wobbly cheeks. There is no question that those cheeks did wobble, and that the wobble, if accurately reproduced, would add immensely to the naturalness of a Victoria make-up. But how to get the wobble, and keep it, so to speak, in one place, was a problem. Miss Hayes discussed it with her stage associates, especially with those who are clever in the matter of make-up. It is said to be Ernest Lawford who solved the difficulty.

“Cut sections from an apple,” he advised, “and shape them to fit the lower jaw outside of the teeth, of course. They'll rest there firmly, but not too firmly. They will wobble, all right.”

They do, and in a very realistic and recognizable manner. As I have said, they blur the diction a bit, but who cares about that? Not even Miss Hayes. Besides, Queen Victoria's diction was not very good toward the last, so there you are. More accuracy. ELIZABETH JORDAN.

IF you are about forty-five years old and if you want to enjoy a pleasant hour of nostalgia and chuckles, you may take to heart this paragraph of free advertising and buy, before it is too late, the August issue of *Stage*. It calls itself the 1911 Number and it takes you back a quarter century to remind you of what was going on in the theater when you were twenty-one. *Get-Rich-Quick-Wallingford* was one of the best plays of the season then, and so was *The Blue Bird*. Though nearly everybody was humming Emma Trentini's song from *Naughty Marietta*, all the pianolas and the barrel organs were pounding out *Alexander's Ragtime Band* and *Every Little Movement* (this was from *Madame Sherry*, starring Hazel Dawn). Leo Ditrichstein and William Faversham were among the matinee idols of those ancient days. Jane Cowl was in her first hit, and a girl named Mary Boland was playing with John Drew. Phonograph owners were buying red seal records by Scotti and Farrar. In the big-time vaudeville the headline artists were, of course, Nat Wills, the comic tramp, and Vesta Tilley. Biograph, Kalem, Essanay were the leading studios, Funny John Bunny and Broncho Billie Anderson the money-making stars. You will get a bit of a lump in your throat over *Stage's* photographs.

## FILMS

**NINE DAYS A QUEEN.** In this interesting historical film, the troublous times following upon the death of Henry VIII are vividly reconstructed with emphasis on the short and tragic career of Lady Jane Gray. A pawn of the ambitious Earl of Warwick, she gave up her head for nine days of queenship. In moving fashion, the film depicts Jane as a young, slightly bewildered girl in the midst of seasoned villains and scheming courtiers. She is forced into an early marriage, proclaimed queen and beheaded upon the ascendancy of Mary Tudor.

This is a splendid addition to the pictorial history of Tudor days but one glaring omission must be noted. The religious aspect of the period has been totally ignored and it must be obvious to the informed that no attempt at historicity can be wholly successful which refuses to consider that profoundly important element. That British producers are most unwilling to mention religion in any picture is evident and inexplicable. In such cases as this, their selective treatment of history smacks of dishonesty and places them in a bad light. Nova Pilbeam impresses with a characterization of Jane notable for its depth of feeling. (*Gaumont-British.*)

**I WAS A CAPTIVE OF NAZI GERMANY.** One needs no more than a quick look at the title to guess that this is anti-Nazi propaganda of the more obvious sort. Although no one could suspect the film of lacking a specific intention, it can, in one sense, be called artless. The tedious presentation of the narrative and the poor quality of the acting stamp it as a most unprofessional job whose only claim to audience appeal lies in its indictment of Nazi justice. It is the true story of an American girl's four-month's imprisonment on scanty charges of espionage. What damaging evidence against Hitlerism Miss Isobel Steel uncovers is neither new nor startling and the authoress seems strangely unaware that Catholics are enduring the atrocities of religious persecution as well as Jews. What the producers meant to bring out, if anything, by picturing the former Centrist leader Von Papen as the friend of Propaganda Minister Goebbels is not clear, but the incident is open to odious interpretations. (*Malvina.*)

**YOURS FOR THE ASKING.** Swelling the list of mere program pictures, this romance of the professional gambler and his society-bud partner provides mild amusement with but little help from the stars who are, respectively, George Raft and Dolores Costello. Three of the fancy gentleman's friends attempt to make the path of true love even more thorny than usual by introducing into the proceedings a blond young woman with a heart of gold instead of the regulation romance. The society girl, however, finally lands Mr. Raft on her side of the tracks and keeps him there until something suspiciously like a happy ending is effected. Dolores Costello is adequately charming, but something more might be expected of Mr. Raft's diction after all these years in the movies. The honors of the production go to Reginald Owen, Jimmy Gleason and Ida Lupino. This one is for adults. (*Paramount.*)

**HIS BROTHER'S WIFE.** The appearance of Robert Taylor, Hollywood's latest approximation of a matinee idol, in this film will probably assure its box-office success. In any case, something more than the familiar story involved will be forced to account for any popularity it attains. Our hero goes to South America and discovers a serum to cure the spotted fever. He also discovers romance in the person of Barbara Stanwyck. The latter is, of course, the more important of the two finds. This is also aimed at the sophisticated trade. (*MGM.*)

THOMAS J. FITZMORRIS

## EVENTS

A SHARP increase of social blunders caused anxiety. The last fiscal year showed mounting perpetrations. Concern was expressed by etiquette poobahs... Epidemics depressed the week... Hiccoughs spread through the East. A cure for the malady was discovered. A hiccough-sufferer upon receiving only one kick from a mule experienced relief. The idea of scattering mules through hiccough-infested areas was being toyed with... New therapeutic treatment for afflicted who have caught delirium-tremens was announced. After one application the patient is able to take liquid nourishment, doctors said... Odor scares penetrated through New England as menhaden fish cargoes touched port... A new type of examination developed by politicians for favored appointees—called the non-competitive examination—was under fire. Relevancy between the questions and answers is not insisted on, relevancy-lovers charged... Taut tempers appeared among police on account of crime... Satisfied Love, one of Father Divine's Harlem angels, drove a truck out of heaven; parked awkwardly on earth; incarceration set in... The phantom burglar was gradually displacing the non-phantom type, police said... Business continued upping... Construction of new reform schools was brisk... Shipments of barrel staves to Europe for use in educational work there showed a rise... Unemployment among high-pressure salesmen decreased; among low-pressure salesmen it increased... Massachusetts policemen in a police safety car, impressively broadcasting safety talks, ran into a truck...

WHEN Spanish fashions hit the U. S. A.: accounts from English newspapers (*perhaps*) ten or fifteen years from now? The first refugee eye-witnesses of the civil war in the United States arrived in Liverpool yesterday. Most were under medical care and could not be interviewed. Only a few were able to speak of their harrowing experiences. One young man said: "I cannot give you any adequate idea of the horrible things that are happening all over the United States. I saw the Reds burning St. Patrick's Cathedral in New York. They threw chalices, vestments, statues all over the pavement; then poured benzine around the church and set fire to it. It burned all that day and part of the next. There are only bare, blackened walls standing now. Dead bodies of priests literally covered the sidewalks of New York. Busses filled with young, armed Communist boys and girls, shooting indiscriminately, sped up and down Broadway, Fifth Avenue and other streets. There wasn't a church or parochial school left standing."... Another refugee said: "I was hearing Mass in Chicago when Reds armed with rifles came running into the church yelling like maniacs. They stood at the altar rail and fired at the priest. He dropped dead by the altar. Later I saw a roaring mob pushing about two hundred priests before them. The priests' wrists were tied behind their backs with cord. At the Loop, the priests were lined up, machine-gunned to death. The British Consul finally got me on a train to New York. One sight I shall never forget—as we crept through Philadelphia I saw bodies of hundreds of nuns strung up by the neck all along the station platform."... Another refugee said: "I was in New York when the army and navy went over to the Reds. Catholic policemen tried to defend St. Patrick's against the armed mob. Then soldiers came up and the policemen were killed. I saw one mob just outside New York burning down a convent. They went to the cemetery; dug up the bodies of the nuns buried there and burned them."

IT would be horrible if it became true. But then we all know it can't happen here—or can it? THE PARADER.